

THE  
LOVES  
OF  
CARMI AND IPHIS;  
A  
NOVEL  
FOUNDED ON THE STORY  
OF  
JEPHTHA'S VOW.

*A station like the herald, Mercury,  
New-lighted on a heaven-kissing bill.*  
Shakesf.

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1. The first part of the document is a letter from the President of the United States to the Congress, dated January 1, 1861. It is a copy of the original, and is signed by the President.



THE  
LOVES  
OF  
CARMI AND IPHIS.

BOOK I.

CARMI and IPHIS, youths of renown  
in ancient times; CARMI, Son of elder  
Reuben's first born strength; IPHIS, Daugh-  
ter that fell by the hard-fated vow of conque-  
ring Jephtha. The hearts of these two lovely  
youths were turned towards each other; they  
aspired to render themselves the most love-  
ly, and each love possessed a lover. CAR-  
MI was courteous, delightful, and gene-  
rous; IPHIS, delicate, lovely, desirable:  
equally virtuous, and equal in birth; both  
descended from the princes of old Jacob's  
tribes. The gifts of nature, virtues, and  
greatness of mind, charmed in each of them.  
Each was a monitor to his admirer; and

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they improved by each others company,  
as they increased in love.

CARMI, with all the dignity of an heroic warrior, had gained the topmost bough in the tree of knowledge; IPHIS' mind, agreeable to her sex, flowed over with sweetness, goodness, benevolence and purity. CARMI, from his superior knowledge, sung ever-during songs, of philosophic sweetness, and morality into the ear of IPHIS; the knowledge of a deity, the majesty of creation, the wonders of nature, the superior excellence of the human mind, with its various movements in different individuals. IPHIS listened with all the greediness of a thirst of knowledge, and repositied it in her mind, as a treasure more valuable than gold or pearl: her soul formed the noblest flights under his direction.

THEY wandered on Gidion hill, spicy mountain of Arabia, their usual haunt, lavishing their love-tale songs, in the exuberance of their souls, in eastern phrase. IPHIS, with heart elated, spake, O CARMI, the

last sweet evening I partook the happiness of thy delightful company, in our excursive migrations into the blooming vale, I thought it was the finest I ever saw; such a pleasure, such a calm lulled my heart; I felt such a serenity of joys and delight as I cannot express. O what a degree of pleasure and harmony is the soul capable of!-----But perhaps the greatest delight arose from thy chearing presence, and the charms of nature hightened by thy improving conversation.

THE sun lighted its declining beams on us, with an unusual serenity and calmness of splendor; the balmy zephyrs swept over the plains, to clear the sky, and cool the air. The face of nature lay before us, in an extensive prospect, of magnificence and grandeur——an endless variety of graceful objects, and delightful scenes! each soliciting our chief regard; every one worthy of our whole attention; all conspiring to touch the heart with a mingled transport of wonder, of gratitude, and of joy.

AFTER the great lamp of day had withdrawn his beams, and the veil of night shaded these delightful scenes, we stole along the cloysters of the sequestered bower, attentive to the tale of the querulous current, that seemed to be struck with horror at the awful gloom; and complained with heavier murmurs, as it passed under the blackening shades, and along the root obstructed channel. — And, softly treading the grassy path, listened to the nightingale's song: while every gale held its breath, and the trembling leaves forebore their motion, that they might neither drown nor interrupt the melodious woe. — O how sweetly was the mind wrought upon by this melancholy indulgence, when nature, and all her powers, strove to soothe her with mild blandishments and enchanting strains.

BUT now deign again to open the treasures of thy breast, and teach my mind how to soar, how to rise in her first openings on the sense of things: thy knowledge is as the book of heaven, glowing

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with the radiance of the light of nature, and the pearly firmament, opened to every beholder, with the stupendous works of a creator, and rich attire of gay nature. How shall the daughters of Jacob desire thee? Rich are thy looks; sweet is thy countenance; pleasant in speech; more to be desired than all the rubies of Topaz; more ravishing than the spicy breath on the hills that scent the morning. Thy superior light is a lamp to the darkness of the mind, and directs her amidst her obscurity and doubts; thy wisdom dissipates her clouds, and lights up a ray of divine knowledge in her benighted path. O tell me (for thou art blessed with that divine gift, to understand the records of inspiration, conveyed in the language of the pen, which our feeble sex cannot comprehend) more of the perfections and excellencies of the divine nature, and his works, that my mind might be the more fully fraught with their worthiness.

WITH love and ardor, the amiable CARMEL replied; Sweetest of the daughters of

Jacob's tribes, altogether amiable in thy mind and form; desirable in love; charming in delight; how shall I represent thee? how shall I represent thy excellent goodness? The knowledge of these things, I know, thou hast made thy meditated practice: but to gratify thy lovely dispositions, and revolve these sweet contemplations in my own mind, I shall answer thy request.

FIRST survey this vaulted roof, now brightened with this glorious lamp of light, but in her nocturn change, fretted with golden fires: these hold out the sure signals of divinity in every aspect; high above all human power to command, high above all comprehension, therefore must undoubtedly raise our minds to a first creator, to a first former. Thus far hast thou gone already; but thou wantest this unbounded ocean opened unto thee. His being is incomprehensible; the light in which he dwells is impenetrable: all the traces we can find of him are the works of creation, and the more excellent of his ways,



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his mercy and goodness towards us; one the wonders of his power, the other the wonders of his grace. Here we must stand still, admire, and adore! we cannot tread a step beyond; his retreat is too sublime for our researches. In these two distinct ways, he hath only made himself known, in his discoveries by his spirit and power

We must wait for a greater enlargement of soul, and a fuller display of his glorious perfections before we can know him as he is to be known. In the profusion of his hand thro' all nature around us, we might in some manner, see the surpassing excellencies of his glories. The odoriferous breath of these mountain tops, cheering the springs of life with fragrant effluence; yonder jocund vallies, blooming with crimson, and the richest tints of heaven; these luxuriant vineyards, red with the blood of the nectareous grape; the flowing fountain; the purling brook; the skipping herd; the internal furniture of the globe, all its bowels of riches and grandeur; the inexhaustible mines; the precious gold; the



pearly rock; yea the pregnant glebe; are materials divine as the heavens themselves. All nature is an image of the divinity of its creator's hand; and a picture of his wisdom and skill, from these glowing flowers, to yon bright cloud, that decks with richest light, the western sky. How high a clime nature is, we know not; and perhaps man is incapable to comprehend her. We must have seen her too in her primitive state, to have known the fulness of her glories and beauties; she was then altogether lovely, altogether pleasant; she was called paradise, the seat of happiness: now, we know, she is ruffled with storms and tempests; her blooming countenance, overcast with clouds, and gloomy aspects; viewed, too, with a dissatisfied mind, inhabited with griefs, sorrows, and pains. But were we to see her picture in its full portrait, she would appear in unequalled majesty; next to the God of nature, and altogether worthy his creating hand. She is a complication of treasures, copious as thought, a resource of delights, full as desires. Stored with elementary regions, fresh

as the springs of life, gay as the joys of the soul: winged with winds, girt about with the mantles of the floods, irradiated with the glowing beams of light. She fanneth her wings like a cherubim, blowing from the four quarters of heaven; with impetuous sway controuling both waves and tides. One wing commandeth the eastern clime, another wing the western regions, another sits regent over the northern sphere, and another bears sway over the southern pole. Rapid in their flight, as the spheres in their circuits; nothing can stand before their wakened rage, or oppose the power of their might. All the elements obey their sovereign check, speed before their blast, or prosper in their benign calms: with gentle speed they fan the buxom air, calming the glowing countenance of burning summer, rousing the spicy breath on the odoriferous hills of Araby, bearing 'em on their rosy plumes o'er the plains of Shinar, scattering the vernal sweets around the jocund bosom of the pregnant soil. They clap with joy, like a mild magician, that waves her potent

ros, and calm silver clouds, and azure skies arise; sportive zephyrs gambol before 'em, and curl the liquid streams. They wave o'er the moss-grown cave, that stands beside the chrystal spring, raise sweet echo from her rocky bed, and mimic the songs of the feathered chorus.

THE deep profound encompasseth the earth about with resources of prolific waters. In this great deep, as the pregnant womb of creation, swarm myriads of hosts of various creatures, different in form and size, without number, or comprehension, from the minutest particle of life, to the huge Leviathan. These unfathomable gulphs are fed from her own inexhaustible funds of profusion, with unceasing streams, as fountains of life. Here she showeth herself in her greatest amplitude, and the unapproached dread of her extent. Who can venture to pass the billows of her rage, or attempt her wide dominion, to unknown limits, where, perhaps, would be found new worlds, and new climes. The hosts of inhabitants, that swarm in this

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oozy receptacle, create as it were a different world of creatures, each after his kind; more copious, by far, than the beasts, or flocking herds of the terrestrial regions, or the various flights, differing in feather, that wing the lofty skies.

SHE is composed in the contexture of her frame of various materials, fitly framed, into a well-tuned, organized body; ribbed with copper. compact of iron sinews, cased with the vaulted rock, shut together in mighty scales, and sealed with impenetrable strength. Up and down her massy bulk, run veins of metallic ores, like the ramous fibres of the roots of a spreading tree fowing from her deepest centre, with streams of potable liquors. She is crusted with a mould of the richest temperature, moistened with marrow and fatness; fecund as the fertile womb, ever bringing forth, but never exhausted.

FROM various situated mounds, flow pregnant streams, rivers of pleasant waters, that like huge serpents, wind in bright slopes

through the laughing meadows, giving drink to the thirsty mould as they pass along. The paps from which they arise are like a garden full of trees, ever decked with silver blossoms, and their fruitful tops covered with smiling verdure. Deep in the cooling glooms, are heard the gushing streams labouring to get free. Trinkling down the beating pebble, they sparkle with glowing chrystal, like twinkling beams of light, too dazzling for the eye to behold. These bosoms of her love are shaded with vineyards of wine, flowing in pendent clusters: tinged with the deepest purple, and delicately clouded with azure. These twining veins gush with sparkling spirits, the richest drink of life, hung out to gather emanation from the sun beams.

SHE stretcheth forth her out-skirts, fruitful islands, situated in the sea, like precious stones set in waves of chrystal, as granaries to replenish the continents of the earth, with delicious fruits and spicy fragrance.

SHE raiseth the mountain tops lofty re-

treats, stretched to the heavens, smocking  
with the fragrance of myrrh, and frankin-  
cense.

In rich profusion the Arabian grove a-  
riseth, ever during labyrinth of pleasures  
and delight; skirted with the flowery lap of  
the verdant plain. A mazy bower, hung  
with the radiant foliage of herb and trees;  
the trees, a shade from the noon-tide ray,  
and their delicious fruit pleasant to the  
taste: their branches drop with healing  
gums, and beareth with superior libera-  
tion, the vital drug.

To view her, altogether, in the glory  
of her immensity, that nought but divini-  
ty itself, can equal, or comprehend. Her  
surface, all over, is adorned in the livery  
of beauties; clad in vestures of flowers,  
verdant herb, spreading arbors hung with  
delicious fruits; every genus of which is  
diversified, with incredible numbers of in-  
satiable varieties. Planted with majestic trees  
that shoot, sublime their towering heads,  
The everflowing fountain, the lucid streams.



of refreshing rivers, the verdant-clothed banks, the recesses of the caves, the adamantine rocks, the impending summits of the sublime mountains, the immensity of the wide extended plains, all create such a complication of wonders, such an extensive display of powers and glories, such a source of fecundity and abundance, as stagger human nature to contemplate, or account for her inexhaustible source, but from the hand of omnipotence. So great and untraceable is her power, that if rumour is true, you groveling nations, that are hid from the knowledge of one supreme being over all, and creator of all, make her the original, and source of all things: a dark delusion, that shew, a ray of light of that great superexcellency never shone on their minds.

To mark out all her beauties would surpass my tongue, and even the powers of my soul to imagine. Thou, beloved IPHIS, must not only discern, but feel the powers of her benign influences, in any measure to comprehend, less, more than imagi-



nation can express. Here, on these sublime  
 summits, we stand incircled with the full-  
 ness of her glories. Her countenance is  
 most bright and beaming; the most de-  
 lightful and ravishing, filling every behol-  
 der with joy and gladness. In her smiles  
 we exult, and the springs of life are chea-  
 red by the beams of her face. In majes-  
 ty and love she looketh on us. Her clo-  
 thing is unfading verdure; a silken Camus,  
 emerald green, flows gracefully down her  
 shoulders. Chaplets of flowers adorn her  
 fruitful breasts, and deck her spreading lap,  
 with matchless brilliance. The amorous air,  
 and musky western breeze, proud to swell  
 her rosy mantle, light on rapid wings,  
 wrap her ambrosial skirts, skirts glowing  
 with the labours of the needle, fit to en-  
 fold the limbs of Paphos' Queen. Blow-  
 ing gales wanton in her flowing hair, ra-  
 ther, threads, of light, that roll down  
 her beaming head, in bright silver ringlets,  
 copious, unbound, float glittering in the  
 sun. Blushing roses throw round them, the  
 sweet abundance of their purple rays, and  
 fresh blown lilies, dipped in fragrance, with

blended beauties, shine in angel-purity.  
Humid radiance, beaming from her eyes,  
illumines the air and seas, earth and skies,  
and opens the sweets of a paradise. The  
silver dropping dew, sailing down the æther,  
showers her locks with pearls, droppeth  
marrow and fatness on her flowery bosom;  
her bosom breaths delight, and the blooming  
morn exhales her breath.

IPHIS, charmed with the dignity and  
pomp, of this narrow sketch of creation,  
that flowed from the mouth of CARMİ,  
broke forth—Celestial goddess, Sister to  
the skies; surely thou wast created, with  
this fund of glories, and exuberant richness  
of amplitude, to be a mansion of pleasure  
and happiness to mankind, and ravish his  
soul with all the charms of beauty and ex-  
cellence. Who can enough admire thy  
glories, or sufficiently adore the hand that  
made thee!

CARMİ replied, Well hast thou animad-  
verted, dearest IPHIS, we cannot form a no-  
tion, or raise an idea of grandeur or pomp,

Beyond what he hath bestowed on this world, to furnish it with riches and dignity. If we speak of the heavenly world, we paint it as glowing with gold, dazzling with pearl, its pavement of precious stones, chrystal as the floods, the glorious light canopying the immense bounds, than which we cannot conceive of any thing more noble. But was the world in which we dwell, made up entirely of these glories, instead of the varieties of nature; the gayest beauties, and the richest excellencies would be lost. The most delicate contextures, and highest glow of colours, as well as the richest repasts would be wanting. The eternal round of beauties, and brilliant gaieties, would not spring from the sterile floor of gold, or chrystal mirror of the most dazzling brightness, that now ariseth from the fertile glebe, that cherisheth the fructuation of the vast fund of matchless glories that spontaneously spring up as abounding ornaments to the world.

THIS was our revel of bliss in our happy state; fit place, and fit mansion for such

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a scene, where such a profusion of excellencies and enjoyments reign. Minds that were then free from discord, afflictions, and rank appetites, could enjoy its luxuriance and beauties with harmony and agreement. The right possession of the soul, is what gives it, still, charms and delight. The raptures that now dwell on this tide of day, that spring from yonder glorious rays of light, arise from the harmony of the soul within, and the complacency in the music of its own powers. It is the roivings of the unconfined soul, and the bounding of sweet thoughts and contemplations, that gather in this expanded delight, from these lofty regions, and circumference of gaieties around, and paint these shining visions on the mind. Thus viewed, in the pure serenity of the mind, every object is fraught with charms; the whole universe breathes peace and happiness: how sweet the calm of the sequestered banks, in yonder silken vale, where the ebbing waters musically roll? The shining gale, whose murmurs lull to rest, the tumults of the declining day, soothes the breast, with sympathetic

quiet, and bids every wild emotion die:  
 The objects of diurnal care, sink in peace,  
 and set, with the setting sun: all is un-  
 disturbed vacation; and sweet tranquility  
 and joy, shine forth peaceful as the moon.

GAY as are these scenes, and possessed  
 of whatever native delight, the intellect  
 of the soul, speaks with the sweetest plea-  
 sure. The moral intellect is what improves  
 all this grandeur, with whatever is good  
 and excellent, into taste and fruition. This  
 is our happiness, that our mansion. Through  
 it we obtain the attractives, of beauty,  
 of order, of harmony: the fitness and agree-  
 ment of things; the purer affections of  
 the mind, love, truth, and friendship; o-  
 pens the treasures of the soul; wisdom,  
 goodness, virtue; traces out the sovereign  
 good; subdues stubborn vice; makes man,  
 man, and restores him to his primitive  
 rectitude; tunes accordant sexes into love,  
 raises 'em above sordid passion, into mu-  
 tual felicity.

Lies in the ardor of her breast, bricks

forth in a flow of ecstasy; This is paradise! this is that regal seat of happiness! these, thou most desirable of mankind, are the charms that ravished the souls of our first progenitors, in their happy state: these the precious delights that filled the first dawns of innocent life. This the glory in which the sun lighted his beams upon them; this the radiance of benign days; this the chearful aspect of smiling nature; she was never higher in her happiness, nor more exalted in her state. The brilliance of yon gay lawns, the rich verdure of her silken attire, the drapery of her train filled with the foliage of every herb and flower, painted with gold, showered with silver frost, decked with the vermilion of the skies, coloured with dyes from the unfading pencil of an angel, shine with the same rays as when she was called a garden of happiness. The lofty head of the sublime Fir, the majesty of the spreading Cedar, the fragrance of the spicy hills, attract now with the same wondrous regard, and regale the heart with the same exhilarating joy, as in that verdurous walk,



where branch and tree, bush and mantling bower, herb and flower, were the delight of continued joys, and were everlasting repose and blandishments to grateful sense. In these sweet moments, she leadeth us into her gardens of spices, spreadeth curtains of fragrance around us, and her banner over us is love. This the reflection of two social partners; the one to be taught from his sublimer knowledge, the other to open the treasures of his mind, and pour forth from his resource of wisdom. Man the instructor of our sex; from him we receive all our knowledge, all our learning; he from heaven. Heaven made him a perfect being, opened the knowledge of his great and hidden things to him, gave this world to the subordination of his will, and all creatures to be at his sovereign command and pleasure; then gave him a partner, to be instructed in all things by him; he, her lord, her heaven; the his desires, his love.

Yes, this, replied the descendant of Reuben, thou fairest amongst women is paradise;



this is that happiness in which our first parents led their lives. All was peaceful and serene; day and light were bright; and charmed without an intervening cloud, or rustling blast, no intermission interrupted the glorious lustre; the chearful sun hid not his face, nor was he ever shorn of his beams. Universal nature was always smiling, always gay. The soul enjoyed its proper sphere of harmony and delight.

In the fulness of these surpassing glories, more bright than imagination can now paint them, our first parents held a continued life of bliss and happiness, without interruption or intervening impediment. — As this is the most delightful view we have of mankind in any state they have ever since held; whether a state of love or dignity; and as it opens a light on our present circumstances, and shows us how to consider ourselves now, I shall give thee, beloved IPHIS, a short sketch of that state, and the manner in which they lost it.

But time, or time's disastrous events

began; when there was nought created or existed, but eternity, and the celestial spirits that endured that boundless ocean; and spirits created, of noble order and dignity, to execute the designs and commands, of these higher powers, there arose a war in heaven. MICHAEL, and his angels, fought with the DRAGON and his angels; and the DRAGON was cast out. The evil aspiring breasts of these spirits, aspired to be greater than the highest; and contend with him in power and glory. Pride that rank evil, had entered their hearts; and they lost their allegiance. They could not bear that consummate throne of glory, that shone with every excellence and perfection. Smitten with its majesty, they vainly aspired to its excellence; and from dependent to become independent beings.

HOLDING consultation, a numerous host revolted and came off. In many essays, and dreadful battles fought, they tried their utmost skill and potency. Fierce in rage and hate and deep despair, they used their foulest arts and policy, nor spared no feats

of heroic kind in war, to depose the majesty of heaven. They summoned the darts of malice, baseness and treachery, and tried in wily arts to circumvent the wisdom and sage counsels of their foes; to surpass their knowledge, and over-reach in fraud and deceit. Then to expel them heaven by force, O dread disaster! angel on angel, set on each other, in open violence; they that shone in purity of mind and manners, and the radiance of glory and excellencies, now raged in mixed fight. 'Tis dread to relate the fury and wrath raised by these evil spirits! they belched flame, and fire, and smoke, and bituminous stench and suffocation; shrieked in dismal yell and cries, more direful than to be imagined by human minds; but such as misery in eternally ruined spirits belched forth, for now ruined they were: then drew burning swords, that hissed with sparkling fires, like the founders forge, to astound the senses, and impel the force, of the brighter legions, with dire outrage and violence. But their bright flaming swords, and mightier arms, sustained their foul fury;

for death-wound neither could give nor receive, for spirit they were invulnerable and immortal.

Long the high omnipotent suffered beings of equal order and degree, to cope with these infernal spirits, to shew them the extent of their power; that they were not superior to equally created spirits, much less able to cope with omnipotence itself.

Now a power of the god-head he sent, his uncreated Son; with puissant arm to send them at once out of heaven, and drive 'em down into the utter deep. Forth went the express image of the deity, sublime in power, and dignity, and glory. High on a saphire chariot he rode, flaming in the dread array of power and terror: raised on a chrystal throne of transparent brightness he sat; a crown of majesty on his head, encircled with the insufferable beams of divinity; in his right hand the thunders, in his left were the lightnings of his wrath. His chariot wheels, numerous, and rapid as the lightnings themselves.

of beryl, agate, and onyx, whirled in orbs of glowing fervour. On he went winged, and on the winged winds, drawn by cherubic steeds, eagle-pinioned, and as the winds swift in career; a whirl-wind went before him, and his approach, impetuous, was as the rushing of many waters. Above, the empyrean heavens, bright with pure light and lustre, were canopied with one pure crysolite; the flooring beneath was beaten gold, precious and unsullied. Full twenty thousand chariots in dread array attended him. From far he was espied coming on sublime in pomp and terror; but first by his own, who beheld and shouted with unexpected joy and surprise. His astonished foes heard the shout and were struck to their inmost hearts. They lift up their languid eyes, and saw the imbattled host coming on, impetuous, in their flight. Before went an ensign of terrible majesty, blazing terror and dread dismay, borne aloft by angels; sublime in air, their studded chariots glowed with radiance, as they rode the chrystall'n sky. The archangel, MICHAEL, fell back with his celestial troops,

opened towards right and left, and received the winged chariots into the midst; and, loud in shouts and hosannas, embodied all in one.

THE rebellious powers, with what courage remained in 'em, rallied their faulting troops, envious, but terror struck, to see such wonders of brightness, majesty, and glory. Vainly aspiring to equal that dread array of power and splendor, they stood re-embattled, as if equal in fight, or able withstand such terrible potency. But the great DELIVERER, shot from his right hand ten thousand thunders, from his left issued the lightnings of his wrath, such as infix'd in their souls, plagues, terrible agony, and sore disease; astonished, all resistance and all courage they lost. The heroic VICTOR pursued 'em, unabated in strength or source of terrors; he poured seas of pernicious fires, unceasing, and insupportable by spirit, that overwhelmed all power, and withered all their strength; drained of their wonted vigor, and left 'em exhausted, spiritless, afflicted, fallen.



With terrors and with furies he drove them forth into the wasteful deep; eternal wrath pursued them with unabating woe.

BUT now the highest, great and uncontrollable in his purposes and designs, proceeded to create another order of beings, and another world. Beings that should descend, in a continued race, from each other, free and sovereign in their wills. Forth he went, and with him, all the hosts of heaven, to the work of creation, to shew the wonders of his power and wisdom. They saw creation arise, in glorious form arise; the Sons of God shouted for joy, and sang together, at sight of this new world. They saw seas and air, earth and skies emerge into being, with stupendous amazement and wonder, and swimming clouds arise in furls of humid air, and folds of curled moisture. The great lamp of light, regent of day, and glory of all, arose sublime in the heavens, with ineffable lustre, not to be penetrated or known. From his hand came a numerous flock of various creatures, of different



shapes and kind. Some clothed in russet skins, some spangled with hairs of silver, crimson, and vermilion; others variegated with spots of glossy brightness, and vivid streaks. Some slowly marched on the verdant pastures; others with a pace swift as the winds, took to the hills, and bounded on the mountain tops. Some, neighed with terror, snuffed the winds, and darted lightning from their eyes: others brayed with horror, bleated with a plaintive voice, grunted with harsh accent, or lowed with terrific dread. Each after his kind, withdrew to his proper element; floated in the chrysalis stream, mounted the winds, and winged, with bold flight, the lofty air. These were dressed in the most delicate ornaments; arrayed in silken plumes, painted with gold, decked with silver, and all the pride of colours, that flush the firmament, or paint the fluid skirts of the sky.

LAST, and LORD of all, was man created; who awakened into being amidst a bed of fragrance and flowers. In amazement he cried out, Awake! alive! O,

what are these shining glories? what myself? then such thoughts as all the cherubims conceived, when they first saw the glorious frame, came tumbling in, and enflamed his soul. Light, sight, and glory! O what spacious skies! what boundless plains, clothed with emerald greens, and spangled flowers. But what myself! greatest wonder and mystery of all: what beams shine on these eyes! eyes taken out of the dust, that just before were nothing, now fitted to adore. O Beauty! O stupendous Work! O Sense! O Soul! O Body! O Intelligence! — What wonders! O what glorious Objects environ me in this transcendent sphere! where have I been! How came I into this rotund world! this glorious universe of bliss! on every side the circumambient sky hems me around. Its beauty, and infinite workmanship, shew a deity, and original cause. I out of nothing sprang at his command, and now stand by his favour. I, was not before, who now am; was nothing, who am now, a great and clear spectator of all these joys.

As he thus reflected, at a distance he espied another being, in form and shape like himself; his heart was elated; Here, now, he cried, is a companion that I might hold converse and reason with; as he drew near towards her, he saw she was alike in form and shape indeed, but different in sex. His soul was enflamed; he felt something more than converse and reasoning inspire his breast; love, with all its benign influences, darted into his soul. The appearance of this lovely creature, was beauteous as an angel; she was fair, tender, delicate, bashful, with all the charms of amorous delights; her eyes sparkled with the finest rays, and her countenance was like the smiles of the morning. She saw the man approaching, and was in the utmost confusion, as one defeated in herself. She fled but Adam pursued; Stay thou charming creature, he cried, and tell me who and what thou art. She heard the voice, but her fluttered heart suffered her not to stay; Adam at length overtook her; he addressed her with the most sweet and tender regard. Tell me thou most

charming creature, whence and whom thou art. She, with the deepest reverence and lowly submission; Thou most AUGUST and SOVEREIGN, my being I know not, nor my end can I tell, for creature that could speak or inform me have I seen none, till I saw thy princely form. Adam, with ecstacy replied, Then thou art my partner in this fair world; thy end will I explain unto thee: Thou art mine, for thou art of me; and I am thine, the object of thy desires; for mutual love and happiness, in each other, were we created. O rich gift! O abounding consolation to my soul! O completion of all my desire! In thee, fair creature, are all my wants filled up, the sphere of my happiness is compleated! O most lovely and delightful!—He clasped her in his arms, and poured forth the ardor of his soul, in a multitude of embraces. At first, modesty and bashful sense recoiled upon her, but soon she found, the joy of life was in the unreserved freedom, her heart secret denied. He then led her into a bower of fragrance, which breathed clouds of spicy rays, where was the softest

bed of flowers ever infolded mortal limbs:

THE infernal SPIRITS had long lain ingulphed in woe; nor lifted their heads above the floods, nor thought of action, till long interval had relieved the dreadful panic, they received from the great ALMIGHTY's thunder.

WHEN still on evil purpose bent, they reared their heads from the liquid fires, but not from pain and woe, and thought of what mischief yet remained to be perpetrated by them. One, not the least skilled in wickedness, spoke, and said; A prophesy there went of old in heaven, of a new world, and new creature to be created. Thither let us bend our thoughts, to learn what being there inhabits; of what mold or substance; how endued; and what their power; for here, perhaps, some advantageous act may be atchieved. Wasteth perhaps his whole creation; or possess all as our own. With ready mind, all on this foul device agreed. Up the arch FEND, daring in adventrous deeds as coun-

cils, soared, attempting this new world.

AND now from his foul den, he entered into nature's fresh clime, and lighted on this world's orb. Round he surveyed the field of wide creation; but above all, the golden SUN, in splendour likest heaven, allured his eye: thither he bent his course thro' the calm firmament. Thence he surveyed, at one view, boundless creation o'er. Wonder and amazement seized him, at sight of all this world beheld so fair, tho' after heaven seen. Last of all he saw the happy pair, man, and his partner, female beauty. Two of noble shape erect and tall, in the image of God himself created: clad in native honour, in naked majesty; lords of the earth. In their looks sat pure divinity, truth, wisdom, and sanctitude. His majestic front, and eye sublime, declared absolute rule: for both not equal, as their sex not equal, seemed; he for contemplation and for valour formed; she for softness, and sweet attractive grace: her unadorned golden tresses, as a veil, flowed to her slender waist, but in wanton ringlets



waved, as the vine curls her tendrils, which implies subjection.

Moved with the mild aspect of these two glorious beauties, in mad ecstacy, and envious rage, raining briny tears from his eyes, he broke forth; O celestial world! bright creation! realm of glory, peace, and dignity! and thou, happy being! made a little lower than angels, created in the likeness of thy creator, sole lord of this vast world, without subordination or subjection; free without controul; and unlimited sovereignty. Happy state! denied even angels, with all their radiance of lustre and brightness. Dignity that I stretched after, could ne'er attain or arrive to. — Only state of happiness. — O ye lovely pair, doubtless you are formed to partake in each others company, some unknown, some sweet delight. Differing in your sexes, there must be some reciprocal pleasure; some endearing ties, some rich banquet; perhaps, of tender affections, and endearing love, that angels were not favoured with.

O what tender embraces they pour into each others bosoms! with what ecstasy of soul they infold in each other! What ardor and fervent regards they express! What ravishing looks, what amorous smiles! Surely theirs is a state of love in its greatest ardour! How fitly framed to inspire that sacred passion, with all the charms of beauty, excellence, and purity?—Thus he ceased, but ceased not to gaze, and admire, with deep anguish and horror within, the lovely state of these two excellent beings. Long he gazed, till at length he descended with prone career, and lighted invisible in the garden. Up and down he roamed, viewing the various riches of the place: admiring with deep astonishment, the dyes and colours, of all hues and lustres, of blooming nature, rich and fair as decked the heavenly mansions. With deep attention wondered at the tender and delicate structure of nature, and her amazing workmanship. Her finest paintings and drapery, were on lawns of silk, equal to the parian robes of the heavens: her con-texture soft and delicate as the flakes of

the falling snows. Then turned his eyes to the spreading arbours, where the trees wept odorous gums; and delicious fruits, burnished with gold, hung amiable. Then wandered on the spicy mounds, that breathed fragrance and divine afflatus: their odorous breath came up, and smelled grateful in his nostrils. — This is heaven, he cried; these are the odours of that pure clime. Eternal spring, whence exhilarated senses gather new vigor.

THE whole place he surveyed around, roaming each verdurous walk; and searching, with narrow scrutiny, each brilliant scene.

Through the spacious plat ran four pleasant currents, fresh and regaling to the senses. Each had his proper name and title; the first was called PISON, another GRON, a third HIDDEKEL, and the fourth EUPHRATES. These the arch rebel, with deep penetration surveyed; and wondered at the chrystal element, that flowed with such a silver-trickling sweetness. Soon he saw its regaling use; and admired again at the rich

fluence opened from the creator's hand through-  
out the whole oeconomy of nature. Nothing,  
says he, has he spared from his rich boun-  
ties and munificence, but created wonders,  
surprizing to all orders of beings, to fur-  
nish these new raised creatures, with every  
accommodation in the highest excellency,  
and the most consummate grandeur. Still he  
continued to scrutinize every part and every  
place; each vale and curious hillock, coat-  
ed with the camomile's frieze, shining in  
verdure, and glossy brightness: traversed all  
the winding labyrinths, between tree and  
bush, arched over with mantling philirea,  
entwining jessamine, and the running wood-  
bine of flagrant smell. Skimmed o'er the  
surface of lawns and level downs, where,  
grazed, all flocks and herds of every kind,  
the tender herb. Then entered the umbra-  
geous grotts and caves, of cool recess, o'er  
which, in sable clustres, the mantling vine  
lays forth her purple grape, and gently  
creeps luxuriant. In these grateful recesses,  
sung choirs of birds, of every note, in sweet-  
est voice and melody, to the murmuring  
waters that flowed below harmonious. He

lighted next in the lofty groves, where ranged rows of trees of every kind and denomination, as far as the sight could reach. At last the trees of life and knowlege he espied; with great attention he surveyed them; soon he saw the hidden gifts of heaven wrapped up in their mysterious emblems. One, he saw, portended the fountain of immortality, to the new created pair, the other of happiness; not of happiness from any source that could flow from itself, but as it contained a fruit explosive to the senses, if tasted, that would set them in wild career, and mad phrensy. Its fruit was knowlege; indeed very desirable, but what opens a wide field of imaginations, towering, unsettled, and restless. It was the source that opened all the sublime discoveries of the heavenly state, and orders of happiness in different degrees, and profound depths of mental researches. The life of our parents flowed on in one regular enjoyment, not grasping after more than they possessed; rather living in community with the Gods and blessed spirits, than prying into their nature and secrets. The tree

was most bright and amiable to appearance, more to be desired than all the other trees of the garden: its branches were hung with a crimson mantle; the fruit was like verdent gold, emitting from its dazzling rays, one entire blaze, variegated with blushing leaves.

Now he turned to the two inhabitants, whom with as narrow inspection he observed; marking their intellectual dispositions; how they were inclined, and how in purpose bent. He found them two pure beings, open and unguarded in naked simplicity; the same in mind as body; fearing nor distrusting no evil. But soon he found the woman the weaker side, and fittest to ply with his evil wiles. All the day he attended on them; heard their discourse, their reasonings, and the notions they entertained of things celestial, and natural; and what concerned their own happiness and welfare. Whence he learned their state and trial; that it was in the forbidden fruit of the tree of knowledge. He waited also their lying down, to try



if he could tempt their minds in their  
 slumbers, with sly suggestions, whilst dis-  
 engaged from all other attentions. But  
 guardian spirits, assigned by heaven, sur-  
 rounded their bower, and protected their  
 sleeping hours. At a distance the soul fi-  
 end lay all night, transfused on the grass,  
 heard the sweet complacency of their breasts,  
 uttered in the harmony of joy, of peace,  
 of love: beheld their tender embraces, and  
 the consummate state of happiness they held.  
 Their bower was composed of a bed of  
 flowers; spicy herb, hyacinth and crocus,  
 daffodil and primrose, panthies and vio-  
 lets, spikenard, and nard, and cassia, the  
 softest, freshest lap of nature.

As soon as the great lamp of day arose,  
 and showered down his beams on their  
 delicious bed, they awoke renewed in their  
 continued delights. Then sang a hymn of  
 praise to the great Creator. With high-  
 est ecstasy their breasts were drowned in  
 praises and adoration; and their hearts were  
 held in devout attention. Their voices  
 rang in melodious notes awakening to the

soul and sense; and now would have ravished the ear of mortals with unutterable delight. The evil Foe could not bear the praise of the great Eternal sung with such heart felt joy; all the time the hymn was singing, he stood confused, confounded, as one in deep disappointment and disorder.

IPHIS, charmed with the relation of the happiness of these two lovely beings, spoke; Permit me, beloved CARMÍ, to interrupt thee a moment: the amiable view of such a lovely pair, thou hast presented to me, so sweetly complacent, so delightful, so fully satisfied in the enjoyment of each other, they seemed to desire no other avenue of pleasure: so innocent, so simple, so pure, as makes me even desire to exchange this seeming state of superiority, and dignity, for such a simplicity of joy and happiness. The richness of those native scenes, with all the variety of brilliance and lustre, shining thro' every herb, flower, and tree; with the luxury of the most delicious repasts, redounding from so high

a flow of nature, charmeth my soul with inexpressible delight. I could seemingly forego present things, and grasp in imagination, the possession of this enchanting feat. O, it now seems too delightful, to have been designed for the lot of human beings; or I should ever deplore the loss of such a state.

CARMi replied; The loss of such a state most certainly is to be regretted; the simplicity of happiness that knew no rustling storm or gust, from ambition, passion, or disappointment, must be desirable; but our life which was then our happiness, is now our trial; perhaps, hereafter, there might arise a superiour, and more noble kind of enjoyment to our souls. — But to continue.

OUR PARENTS arose from their flowery couch; walked the rich field in mutual delight, till inattention stole upon them: each wandered a different way; he followed after the woman as fittest to practise on. Beasts of all kinds, running from the

very quarter, met her, and danced in a long train, in their frisking gait: Tygers, and Wolves, and Bears, and Leopards, Pards, and Ounces,; the playing Lamb, and the skipping Herd: but above all the wily Serpent, with burnished head, and eye of carbuncle; a circle of crimson girted his neck; his purple train, spire above spire, floated redundant on the ground. He, lovely then, and not as since, beheld with dread and terror, in sportive play and amiable delight, sprung round her middle, ran over her whole body, clasped round her arm—her hand: infolded her neck; and shone in the purple rays of his vivid colours; saluted her lips with his silver mouth. She, a goddess seemed, amidst a train of adoring creatures; her eyes were like doves eyes, by rivers of waters, fitly set; her neck was a tower builded for an armory; her teeth were like a flock of sheep—even shorne—coming up from the washing; her lips were a thread of scarlet; her cheeks were as a bed of spices—as sweet flowers; her belly was bright ivory, overlaid with sap-

phires; in her countenance appeared the blushes of the morning.

THE arch DECEIVER saw the near intimacy of the crafty Serpent, and likewise saw, that he was more cunning than any other beast he observed; and now he thought was the season to try his adventurous lot: he darted swift into the Serpent, and moved him to renew his wily play and freaks, more than his wonted custom, till the innocent woman, now not long innocent, was moved to take a particular notice thereof. At length he spoke out, in the belly of the Serpent, with human voice. Astonished she stood, but pausing asked, how he spoke in that voice. The guileful tempter thus replied; Empress of this fair world, resplendent Eve, easy it is to me to tell thee what thou commandest: I was at first, as thou knowest, as other beasts that graze the trodden herb; abject and groveling in my thoughts, as my food, till on a day roving the spacious field, I chanced to espy a goodly tree loaded with fruits of various colours, ruddy and gold; as I drew

near to gaze, a savoury odour flowed from the boughs, grateful to the appetite, and more my sense, than smell of sweetest fenel, or the teats of ewe, or goat, dropping with milk. Immediately the highest flow of desires, e'er touched longing appetite, smote me, of tasting these fair apples: about the mossy tree I wound me; soon I gained the topmost bough, where plenty hung; I plucked and eat; the richest flavours, e'er were tasted regaled my breast; not only to taste and relish, but sovereign in effects and influence; for presently I was transformed in my mind to a degree of reason, and was endued with the divine faculty of speech; which I still retain, tho' in my former shape. Thenceforth I turned my thoughts to speculations high, or deep; and with capacious mind, considered all things in heaven or earth; all things fair and good: but all that fair and good united I behold in thy divine semblance, and in thy beauty's heavenly ray; not fair to thine, equivalent or second; which compelled me thus to come, and gaze and worship thee, declared of



right sovereign of creatures, and universal Dame.

EVE, surpris'd at the relation, wonder'd what tree this should be, could perform such a strange work, for she saw the Serpent visibly in his own shape, and with as great certainty heard him speak: unhappily she asked where such a tree should be found.

THE wily Serpent, elate to hear the question, answered; The way is ready, and not far; Lead then said EVE. He, leading, swiftly rolled in tangles, and brought the credulous woman to the tree of prohibition. Which, when she saw, thus spoke to her guide; We might have spared our coming hither; tho' such wonders in this fruit should be as thou hast related; for of this tree we may not taste or touch; God, our sovereign head, hath so commanded; for he hath said, *In the day ye eat thereof, ye shall surely die.*

But the Serpent with wily arts and subtle

address; This, SOVEREIGN MISTRESS, is mere fiction all; a veil cast o'er your senses, to hold you in perpetual ignorance, and hide you from that great light, that would open on your minds, for ye are capable of becoming wise as Gods. Die you cannot, except knowledge and better wisdom give death. 'Tis solely a hard injunction, to keep you from rising to the highest pitch of perfection, and happier life.

ALLURED by this fair temptation, and the seeming fairness of the delicious fruit, after many pauses, and scrupulous reflections, and debates, she took of the fruit and did eat. Influence indeed she found in the deadly fruit; but such as is dread to relate. Her soul was all awakened within; the eye of her understanding was opened—she saw her evil—she felt her sin: the glorious rays of her body faded, the lustre of her form vanished. Her nature groaned; and her constitution felt the wound: immortality put on mortality. She saw she was bereaved of happiness; that she was wretched, miserable, undone! Unable to

bear herself, she stood aghast; nor could lift up her eyes to the pure heavens. She saw every thing around her tarnished, and miseries from every side rushing in upon her. Universal nature felt the shock, and groaned within: the sun that never yet had suffered a shading cloud over its bright rays, hid its glorious face; the heavens were seen in lowers; and all things bated of their life, lustre, and vigour.

IPHIS' soul receiving the impression of of the deadly deed, she speak out; O the fatal mischiefs of an erring mind! too credulous, to trust the painted tales of tempting evil; how was thy heavenly dwelling, and glory of happiness, lost in pursuance of such a trifle! my heart aches with unabating terrors! the glorious world, the peace of life, gone, never to be recalled, of thyself, or regained more! O what need of caution have erring creatures, in every act and deed of trust, where so high a gift is reposed!—But, O thou soul Deceiver, what eternal pains, or long indurance of bitterest woe is due to thee! when must the

measures of thy crimes be full, thus to abuse, debase, and injure pure innocence! O, life, I see now, is taken from its golden hinges, and doctored to drug harshly on with a vast load of woes and ills!

CARMÍ interrupted; Suffer not, dearest IPHIS, thy breast to be too deeply charged with the evils thou hast, as yet, felt so little a share of.—But to continue the account unto thee; ADAM, unacquainted with what had passed, wondered at the surprising change: such a scene he never before beheld. But whilst he was meditating what should be the cause of such a terrible agony in nature, he saw EVE addressing her way towards him; but, O, how fallen! how changed! His heart was moved within him; he was struck with unabating terror. The glories of her brightness were withered, and the laurels of her beauty dishevelled: she appeared unadorned and in naked immodesty; despoiled of innocence, of faith, of purity; shame and anguish sat on her countenance. She could not look in the face of ADAM, nor spar-

kle with her vivid eyes, joy and delight in his countenance; she looked at him with stolen glances, and in shame beheld the purity of his face. Smitten to his soul, he heaved a groan that almost agonized creation itself: he thus addressed her; what hast thou done EVE? hast thou eaten of that forbidden tree? thy looks are as wild distraction!—O, once fairest of all creation! last and best of all God's works! creature in whom excelled whatever can be formed to fight or thought, holy, divine, good, amiable or sweet! how art thou lost, defaced, deflowered, and now to death devoted!—A shower of tears rained from his eyes, and his soul dissolved in woe. EVE, smit with the meltings of his heart, and her own conscious guilt, joined in the woful sorrow. Long unceasing floods flowed from their eyes; and deep anguish rendered their breasts.

At length ADAM broke the dread silence; not with less woe or sorrow, but from the deep affection of his breast, thus he spoke: O what cursed enemy hath be-

guiled thee, and ruined me with thee? for certainly my resolution is with thee to die. How can I live without thee? how forego thy sweet converse, and love, so sweetly joined, to live again forlorn in these wild woods? Or should God deign to create another EVE, thou lost in thy deadly fate, to supply thy place afresh, yet never would the loss of thee, from my heart depart: no, no, I feel the link of nature draw me; flesh of my flesh, bone of my bone, thy state and mine never shall be parted.

WHEN thus with low submission EVE returned; Sole head of all my love and wishes; sole lord of all my deeds and actions, thee have I transgressed, and disobeyed thy noble rule; with low submission bends my heart before thee. O can the measures of thy love e'er give out my pardon? fallen in myself had been some mitigation in my woe, but linked in thee, 'tis irremediable. O such love I knew not my heart bore thee till now. But 'tis now sealed up, I cannot mention it before



thee; it hightens woe with eternal torments. Yet can I hope that thou wilt now partake my lot? thou art still upon the land of safety;—test and trial of thy love. Yet all argument would I forego, if I knew there was not room for argument. Death, thou knowest was threatened; but thou seest it is not so. Thou seest my outward form ruffled, and my spirits worried, in the adventurous attempt; but knowest not what light illumines my soul within, nor how exalted in mind.

WHEN ADAM thus; Hold thy deceiving tongue; but say how thou'lt attempt this fatal deed? whether voluntary of thy own free purpose, or how?

THUS soothing answered EVE; Thou goodliest of all this world, Of foul mishap, if mishap, we must count it, not of myself; allured by fair seduction. The wily Serpent tempted me; he had eaten of the fruit, and gained the faculty of speech, and intellectual knowlege, so as to reason, and hold argument. Death was not

in the fruit, he said, but better knowledge and higher light. Our minds might be improved to be knowing as Gods, and high in wisdom. As he affirmed so I found it to be.

BUT ADAM, reprehending, All is guile and fraud; perhaps some evil aspiring spirit (such there are, for of such we have been warned) had possessed the cunning beast; but now there is no deliberation, for what thou art is mine; our state cannot be fevered; lead to the fatal tree. She led, and gave of the fair enticing fruit; he scrupled not to eat against his better knowledge, but allured by love and fondly overcome by female charms.

EARTH trembled again from her entrails, as in pangs, and nature gave a second groan; sky lowered, and muttering thunder, wept some sad drops at completing of the mortal sin. Every blessed spirit, and celestial visitant, left the evil place, and fled to the pure empyrean heavens, and gave notice to the righteous creator,

of the foul trespass. ADAM felt the wound deep within him; the crown of dignity dropped from his head; and the bright mark of divinity fell from his countenance: he became depraved, defiled, and sinful; he felt himself ruined, and all creation lost in the dreadful fall. He saw himself forsaken of God and Angels. His mind suffered a fierce change; high passions arose in his breast, and furious dispositions. Long labouring in convulsive pangs, at length he broke forth—Now is eternal misery begun! everlasting ruin! Nought remains to expect but long despair, and raging ills. O thou guileful woman, why didst thou not forewarn these dire events, but with promise of small ills, and greater light, draw me into this snare?—With speech like this he addressed the tender feelings of her, that nere before heard adverse word, or frown, but sweetest love and complacency.

A long pause gave scope to anguish; but at length EVE broke forth in the sorrow of her breast.—O forsake me not thus, Adam; witness, heaven, what love

sincere, and reverence in my heart I bear thee! Improvident have I offended thee, and unhappily deceived. Suppliant I beg, and clasp thy knees; bereave me not thy gentle look, whereon I live, thy aid thy counsel, in this uttermost distress, my only strength and stay! Forlorn of thee whither shall I betake me, where subsist? While yet we live, scarce one short hour perhaps; let there be peace between us. Let us both join in one enmity, as injuries are joined in us, against our mortal foe, the cruel Serpent. Exercise not thy hatred on me, already lost! me more miserable than 'tis possible that thou shouldest be. Both have sinned, but thou against God only; I against God and thee; and to the place of judgment will return; there with my cries importune heaven, that all the sentence removed from thy head may light on me; sole cause of all this woe, me, the only object of his ire.

SHE ended speaking, and her lowly plight wrought in ADAM commiseration. But anguish and sorrow in their breasts abated not;

nor ever could, of any impulsive cause in them, abate. No, nor to be soothed with blandishments or consolation of themselves. But now with milder words he spoke; Unwary and too desirous as before, of what thou knowest not; thou desirest the punishment of all on thyself, alas! bear thine own first; ill able to sustain the full wrath of him thou feelest as yet but the least part, and bearest so ill my light displeasure. If prayer could alter high decrees, I to that place would speed before thee, and be louder heard, that on my head all might be visited; thy frailty, and infirmer sex, forgiven, to me committed and by me exposed. But let us no more contend or blame each other, but bear equal our weight of woe, which is never to have an end. Forsaken of God and blessed spirit, hope can never come. But should he again revisit, must be in wrath and fullest judgment. I know his going forth in terrors, 'tis past bidding or durance! O what shall hide us from that dreadful ire! O miserable of unhappy! is this the end of this new glorious world, and me so late the glory of

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that glory, who am now become accursed of blessed! Hide me from the face of God, whom to behold was my hight of happiness, but now my greatest dread and fear. O mountains fall on us, ye frightened hills cover us beneath your wrecking ruins; and thou great globe burst thy convulsive bowels, and swallow us up, and conceal us in eternal oblivion. Or thou, Death, smite us with thy strong trident, if to die, is not to be, nor think no more. Thus in plaint and woe they followed on.

MEAN while the sad disaster was known in heaven; how the evil aspiring Serpent had seduced the happy pair, and their sore revolt.

WRATH first burned, but mercy shone at length in milder rays. The great OMNIPOTENT, full of grace and mercy, devised another covenant, wherein to shew his love and goodness to his new created creatures, and punish and prevent the base designs of the restless arch fiend.



SOME space ensued, that in the milder display of majesty, the high OMNIPOTENT might meet the unhappy pair. At length he came down from his throne of glory, to descend and treat with man. They saw the heavens tremble, and with terror fly away. The trembling earth moved and shook, the mountains quaked, the hills melted before him, at the presence of the Lord, at the fierceness of his coming. The agonized Revolters cried, He comes; O hide us, ye eternal heavens, ye lasting foundations of the earth! But they tremble they quake, where shall we escape? whither shall we fly? Of his wrath there is no end; of his fierceness there there is no measure!—Prostrate amongst the thickets they cast themselves; vain attempt, for there was no hiding place, no refuge from the presence of the most high.—The JEHOVAH called, in mercy called, or they had never moved their heads but in misery more. With a voice of thunder he called, Where art thou ADAM, went with joy to meet my coming, and pay thy obvious duty before my presence?—Where art thou now?

or come I less conspicuous, that thou appearest not before me?

WHEN ADAM with head erect, but prone on the ground, long faltering in the agonies of his soul, thus answered; Most great and dread, I saw thy coming such as I never saw it before, and hid me from thy presence.

To which the gracious Judge replied; My coming thou hast often seen, and hast not feared, and still rejoiced; how is it now become so dreadful to thee?

ADAM, melting before the awful presence, thus; Most righteous, purest, highest, how shall I attempt, or dare speak to thy glorious MAJESTY! I have disobeyed, and stand condemned by thy righteous judgment. Mercy is all the claim that I can lift to thy propitious ear for pardon; not as a creature, or being, holding now any regard in thee, but as disobedient, rebel, craving mercy for thy pure mercy's sake; but if thy will my humble suit denies, and not

look o'er my hainous crime, then am I lost,  
for ever lost!

WHEN benign the ALMIGHTY; well  
hast thou with deep repentings bowed. I  
have seen thy foul revolt and sin; but in  
regard to thy deep misery, have devised  
another covenant, to restore thee once more  
to favour, in a state of trial and probation.

WHEN thus to EVE with aspect dread;  
Say, woman, what is this which thou hast  
done?

EVE, nigh overwhelmed, replied; The  
Serpent beguiled me, and I did eat.

WHICH hearing, the ALMIGHTY pro-  
nounced judgment on the Serpent. Because  
thou hast done this, thou art accursed a-  
bove all cattle, and every beast of the  
field: upon thy belly groveling shalt thou  
go; and dust shalt thou eat all the days  
of thy life; between thee and the woman  
I will put enmity, and between thy seed  
and her seed; her seed shall bruise thy

head, and thou shalt bruise her heel; and this her seed shall arise and avenge this mischief of thee.

AND to the woman he said; Thy sorrow will I greatly multiply in thy conception, and thou shalt bring forth children in labour and pain; thy will shall submit to thy husband, and he shall rule over thee.

ON ADAM last this judgment he pronounced; Because thou hast harkened to the voice of thy wife, and eaten of the tree, which I commanded thee not, cursed is the ground for thy sake: thou in sorrow shalt eat thereof all the days of thy life; thorns also and thistles shall it bring forth; and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread, 'till thou returnest unto the ground; for out of the ground wast thou taken; dust thou art, and to dust thou shalt return. This is my covenant with thee; and in the seed of the woman shall thy salvation be. Thus to prove thy allegiance once more, to observe my commands, and abstain from

evil, will I restore unto thee again, peace, and hope, and rest; not as before, but in pains and sorrows and disease the load of life, for all these ills committed.

He said, and marked his way with bright effulgence, up the pure empyrean. A dawn of light broke forth again in the heavens, and the clouds began to clear away from its face: nature reared her head again in beaming lustres, tho' fallen from that bright glory she at first appeared in.

BUT, O, how awoke the hearts of this dejected pair! as from sighs to music. Utterance failed the flow of speech. At length ADAM spoke out, Are these the ways of heaven? is mercy come whence our greatest terrors arose?—Great act of unconfined goodness!—Hence, EVE, are we restored again to the injoyments of love and social delights; tho' to be loaded with variously arising sorrows, and pains, and diseases; and life itself supported with labour and cares. But thy love will sweeten these slight ills, will make every burden light,

and charm our lower state with a sufficient flow of bliss.

Eve then with overflowing ecstasy; If we are to return again to the possession of each other, it is sufficient. All ills are made up to me in thee. Under thy controul all burdens will be light; thou, my lord, my head, to guide, to direct, to support, to cherish. Thy ruling governance will protect me, and thy aids support me. Thy favours are my life, and thy love is the harmony of my soul.

THE favour and grace renewed, and the new covenant opened to this first pair, and their race after them, was known in heaven, and all rejoiced on the part of man; the heavenly audience sung loud hal. lelujah, as the sound of seas, through the great multitude of voices that sung: just are thy ways, righteous are thy decrees, on all thy works; holy and perfect thy will; who, or what can lessen, by deeds or counsels, or extenuate thee!



HERE, my dear IPHIS, we must now leave our two first parents, tho' fallen from their state of bliss, in happy plight again; their hearts, relieved from the load and sorrow of their soul transgression, rejoicing in the share allotted them: they left their paradisiacal abode, shorn of their glory, and went forth into the wide world, with the banner of love only over them, and labour for the support of life, and repast of all future delicacies.

IPHIS' heart loaded with the striking narrative, she spake; O what a succession of dire events were these two lovely beings at once involved in at their revolt! what terrors must agitate their surpris'd minds, that before enjoy'd such a state of tranquility and bliss? O if one had heard the reflections of their fine and delicate minds on such sore disasters, they must have moved our breasts, with the most exquisite and unutterable feelings.

CARM I replied, Well hast thou judg'd, dearest IPHIS; 'tis impossible that I, or per-

haps any other, should conceive aright of it; but thou mightest feel something of it from thy own most delicate mind.—But I have already detained thee with too long a narrative: the Sun is hastening his declining beams towards the western zenith; the wide circumference around us appears in gentle mildness; the valleys inchant with a serene aspect, sweetly shining in azure, purple, green, and gold. Nature, in the full display of her mildest glories, is again open to our view; but our long excursion, and chain of discourse that has intruded on us, hath almost worn down my spirits; we cannot now enjoy her in our usual manner.

IPHIS replied; I fear, thou most desirable of mankind, I have been too pressing on thee; let us now retire, some future moment may perhaps favour me, with another opportunity of thy delightful company, for the instruction of my mind.

*The End of the first BOOK.*

THE  
LOVES  
OF  
CARMİ AND İPHİS.  
BOOK 2.

**A** GREABLE to the wonted custom of these two lovely LOVERS, after some interval, for love is true in its purposes, they met renewed in their affections and desires; wandered again to their wonted retreat, where they opened their hearts to each other, in all the tenderness of mutual regards and affection; opened the internal resources of their minds, in themes of intellectual improvement; drank in nature's fresh breathings, and from the lofty top, surveyed afar the blooming landscape around. İPHİS, anxious to learn farther accounts of mankind, in the first ages of the world, and their manner of acting, and the part God bore towards them, since

their fall, and his new covenant with them; and its new established state in the seed of the woman, requested, with ardent desires, of CARMÍ, to go on with its history again. Resume, beloved CARMÍ, I pray, thy instructive narrative: O tell me, if the race of mankind continued true, in their fealty and allegiance to heaven, and their regards to his commands, after their disastrous fall, that bereaved them of that glory of happiness they enjoyed, and led them under the terrible frowns of vindictive MAJESTY, which out of mere goodness, was pleased to restore them to favour; for these accounts must sound strong in the ears of the first ages of men, from the terrors of our first parents. Thy excellent speech, and superior knowledge, hath opened a new light on my mind; hitherto have I only heard events unconnected; but now I see with a clearer perspicuity, and feel with a greater impulse.

CARMÍ, with a secret pleasure, hearing her inquiring after knowledge, his soul ripe with instruction, began; Thou loveliest of

thy sex, loveliest in the pursuits of thy mind; what remains of this deplored subject I shall now attempt to offer unto thee. If man in a state of rectitude and perfection stood not, nor kept from sin; do not wonder, that now fallen, depraved, vitiated, he should not cease still to err. So far from keeping close to his new obligations, and holding obedience to the will of the benign DEITY, that he revolted more and more from him. After the seduction of the crooked Serpent, the passions of man became wild and unruly; his appetites wandered the more after forbidden objects; or abounded in excess, in those pure in themselves that render them foul and besotting. The mind roamed in evil imaginations, to find out new objects, as it were, to gratify its evil inclinations. Thus the world continued; forgot the grace of the favour of the DEITY, and wandered further and further from him; till the intoxication became so general, that the DEITY swept away the whole race of mankind, in an universal deluge; eight righteous persons only spared, to uphold the wreck of uni-

verfal nature. Nor was this dreadful catastrophe a fufficient warning piece, to fucceeding generations; the whole race of mankind gathered themfelves together, as it were, to attack heaven by violence; built a vaft and mighty tower, to fecure themfelves from fuch another overthrow. But heaven turned their fecurity, to their confufion; fattered them in parties, that could hold no connection, or agreement with each other. Nor did this inftance of dread fufficiently work upon them; but they committed many peculiar and horrid acts of iniquities; till at length God rejected the greater part of the world, turning them out of his covenant, and withholding the light of himfelf, and his ways, from them; confining his regards to a race of one of the Sons of Noah, in the perfon of Abraham, dividing it again in Ifaac, to one branch of that houfe; rejecting Efau, and chufing Jacob.—Whofe race are we, the tribes of Ifrael; on whom he builds the favours of his grace and high regards.

BUT I need not have launched out thus



far to shew thee the deeds of mankind since their lapsed state. An instance of the fruit of that revolt, and sad effects of eating of that forbidden tree, to our first parents, and their progeny after them, might be seen in the very descendants next themselves. Soon after their departure out into the world, they were blessed with two precious youths, of lovely state and meanour: long they lived in love, and seemed the consolation of the disconsolated pair, for their lost happiness. O strange reverse! in 'em, they thought, they found heaven's favours renewed again. The dear delights of their days, the hope of their ensuing years, the joy of their expectations. Growing to riper age, a difference, wide as between different beings, began to appear between them. The lovely ABEL was the promise of their hopes; the rougher CAIN began to be discomposed in his temper; the whirlwind of furious passions arose in his breast; the high gusts of envy, hatred, malice, and their concomitant dispositions towards every thing excellent or good in the lot of others; whence arose high debates, furious

bickerings, and evil dealings. Hence a source of woe, a source of griefs to parental affections. With heart-felt wound, their PARENTS treated with furious CAIN, to calm his temper with reason; sooth his angry passions, and win his evil dispositions with sweet affection; the labour of their days, the load of their life! As soon they might have quenched an orb, or charmed the voracious rage of the hungry lion with soothing tales. O endless toil!—The happy ABEL, more amiable in his dispositions, received the grating fury of his brother in the tenderness of his heart. But goodness, superior in its felicity to all evil, soon over-topped the wrath of CAIN. ABEL was happy in his lot, in his wife, in his family: his outward circumstances grew more and more prosperous; his inward dispositions were peaceful, serene, and calm. All around him enjoyed the peaceful serenity of his soul; his house was a scene of domestic tranquility: his wife was happy, the sole partner of his love and desires; his children the amiable branches of a lovely parent, deep rooted in his

tender affections. He arose in sweetness, and lay down in comfort.—CAIN was unhappy in himself; and all around him were afflicted with the malignant dispositions of his mind; his wife groaned under the burden of continual discord; his children pined in the knipping blast of frowns and fury; his house was a seat of sedition, rage, and enmity. The whole circle of his friends were moved at his temper; suffered in his rage; but still he was dear unto them. ABEL, beloved of all, offered his sacrifice, and was accepted of heaven; CAIN offered his, and was rejected with contempt. He considered not his evil dispositions nor the unacceptableness of his heart; nor won with fraternal love, but envied his brother's success. High perturbation rising in his breast at the sore disappointment, he was torn with fury; disdain, rage, and contempt swelled his breast against his brother. He lurked under disappointment with foul mischief in his mind. No longer could he bear the fury of his storm; he sought out his brother; his brother, all calm, all serenity, all love; he

smote him at once to the ground; he took away his life: bereaved the lovely family of the dearest pledge of their life. Hurl-ed unabating woe, afresh, on the heads of their unhappy PARENTS, who looked on themselves, as the source of all these maladies. Brought death first into the world, by murder. His dear wife, and tender babes, on the highest summit of happiness were plunged at once, into the deepest distress and misery.—IPHIS, overwhelmed, cried out—O, hold, CARMEL, the dreadful tale;—O what feelings strike my heart! —O, Man become thus deformed, before fair as an angel! What savage dispositions must wake in his heart!—What desolation must reign in that family? What oceans of woe roll in their breasts?—O the distress of a disconsolate wife! The tender feelings of an infant offspring! \*

\* See a little Tract on this Subject, called, the *Death of ABEL*; wrote by a German, but made our own, by the hand of a LADY, that does honour to her Sex: wherein, parental admonitions, and wise counsels; the sweet dis-

CARMi interrupted,—Call off thy thoughts dearest IPHIS, from this melancholy subject, and indulge not, too far, these sensations.—View it only in this light, to see, what once we were, and what are now.—What a change must it be to our parents who held their life at first, in perfect happiness, free from all discomposure; without sorrow; without pain; without anguish; in pure serenity and joy; now to be oppressed with bitter anxieties and deep distress? Nature sung such sweetness in their breasts, and their souls melodious all within, now to taste no more in full delight; O what a falling off!

IPHIS felt the wound, and said; O un-

positions of fraternal love; the tender affections of the conjugal state; the harmony of integrity, and a well disciplined mind; contrasted with the furious gusts, of rage, envy, hate and malice, with the ferocious fierceness resulting therefrom, is exhibited in a current of language, soft as the gently flowing stream.

happy day! O dread trial of patience, and long indurance! But say, beloved CARMÍ, is there no mitigation of these evils in the lot of mankind? thou hast almost made me sick of human life.

CARMÍ, with chearing counsel, replied, Be not discomfited, charming IPHIS, the lots of mankind, greatly differ; the greatest part of our ills, result still from our own breasts, and own actions; if attention sits regent there, as we know our dispositions, therefore ought to guard over them, a great part might be cured. But never, whilst here, shall we be wholly exempted from them; for tho' we should even controul our own, in some measure, we must suffer a part from those around us.

BUT to draw off thy attention from this theme, I will now pursue the narrative of the history of mankind. Still the favours of heaven were warm towards them, in their greatest distress, and lowest subjection. But to manifest the height of his



regards, I shall instance unto thee in one particular; in his delivering his people, which had been held so long in slavery, out of the hand of PHARAOH. in doing which, he brought forth a chain of the greatest events that ever appeared in this world: displayed the powers and wonders of his arm; made the most signal discoveries of himself and his ways, he ever yet did to mankind.—But here I am afraid I shall trespass too much on thy silence, and hold thee again too long in attention, for the entertainment of these social hours.

IPHIS, full of eagerness, replied; Never is my attention more fully satisfied, or my entertainment more pleasing or delightful, than when charmed with the discourse of thy ravishing tongue: pursue, I pray thee, what thou hast to say.

CARMÍ, with pregnant heart began; Here I shall not, beloved IPHIS, go thro' the whole process of these wondrous events, but only set before thee the calling of MOSES, and setting him apart for accom-

plishing this great design, as the most familiar, and evident appearance of the DEITY was in this instance.

MOSES, flying Egypt's court, what time, what cause, he fled, to thee is known, wandered o'er Nilus' stream, thro' deserts vast and wild, near the Sun's burning orbit, where he strikes his beams down with intenser rays; when halting wearied beneath the burden of his fiery eye, in a soil parched and drougthy, where no kindly shade is shed, from rising rock or intervening bough; nor cooling stream from refreshing brook was found; providence divine, all dark and intricate in its end, appeared again in his behalf. A flaming messenger, from heaven, warned him by mild administration, in a vision, as languid faint he lay.

AND thus spoke the heavenly visitant;  
Arise, FAVOURED of heaven, new inspiration to thy drooping spirits I bring:  
well hast thou chosen to leave Misraim's splendid courts, and change the pomps of

fin and greatness, for lowlier plights, in hard distress, and mean adversity. Shrink not, nor be dismayed; but bend thy course, with steadfast confidence, o'er this desert's burning burn. At a distance, eastward, at this desert's utmost extreme, towards the Midian coast, there lies a fount of pure chrystalline spring (superior aids shall bear thee thither) that seek as resource again of kind refreshment, and thy journey's end; for be sure the awards of thy right pious cause, by heaven and providence directed, await thee there. He said, and sudden marked his way up the ethereal regions, on seraphic wing, and appeared a God immense in power and splendor; for as he rose, he in glowing ardor burned, as an image of refulgent gold, but far more excellent and bright; for he out-shone the shining of the Sun and made a brighter day; when, out of mortal ken, but for that great blaze, that smote the visual rays with brighter lustre, at his appearance the parian heavens unlocked their folded gates, drew back their marble sheets, disclosed their hidden grandeur, and let in the bright

inhabitant. Long stood Moses in amaze profound, but roused at length, as one roused from a dream of restless sleep, surprised with wonders of strange things, such as were never heard of, or ever known; then with renewed strength pursued his journey on; as a weary traveller, that in the heat of noon, lights of an hospitable house, takes refreshment, and reprieve from labour, gathers new spirits and vigor; or siter compare if I had said, one long deprived of his limbs by some sore disease, restored to his strength again, gathers new life and joy, so he travelled on, and reached, with unremitted vigour, the welcome stream. With grateful breast he enjoyed the genial spring; then sat him down to rest; some space ensued, when he espied from far, numerous herds of fleecy flocks, bending their course that way, from Midia's coast; led on by rural trains, Shepherds, and Shepherdesses, Nymphs and Naiades of hill and dale, with flowery chaplets, sceptral crooks, and waving wands, responding to each other, in pipe, and pastoral songs. From a different quarter, nigh at hand,

another troop with greedy haste came furious on, who driving up, scattered the flocks, that first approached the fount, and drove the warbling leaders off, a youthful race of lovely Shepherdesses; at sight of which the indignation of his breast arose, and thus he accosted the rustic churls: What means ill-taught ruffins, the insolence and fraud offered the gentle tenderness of this sweet train? Doth deeds like these besit the valour and behaviour of a man? Were feats of hostile nature, ever shown by race of men or brute to the feeblè sex? Or if no law of nature sway, or your breasts no tender passion know, should not the law of right and equity observance claim? and these fair bands that first obtained the well first enjoy?—With furious rage they interrupted; Comest thou, bold invader, with defiance to controul the purpose of our will? Alien and stranger, to rate and fix laws on us? Rustic and Ruffin, foul and uncouth, ill suits thy court like frame and mein. The weight of our indignant clubs may teach thee to correct the insolence that thou upbraidest.—A combat fierce ensued.

but soon cowerd beneath the vigor of his youthful arm, their leading Chief. The rest from deep felt blows and heavy strokes, truce craved, and yielded their ill-sued cause to his conquering hand. The courteous Damsels, with supple knee, and generous heart, paid kind gratitude, and humble reverence. He, smit with their complaisance, lends, alert, his service; draws from the stream, and gives to each with submissive hand, a pledge to drink; and, in full measure, poured to the thirsty herds.

THE Damsels, with glowing breasts, to Midia returned, for they of Midia were, Daughters of Ruel, Midia's chief Priest, and related the story, in full, to him: he with generous ardor warmed, sent and called the Stranger to his home; and, for reward offered him to tarry and sojourn in his house; when in process of time he adopted him for his Son, and gave him ZIPORAH, his Daughter, to wife; not the least amiable or lovely of the train. Thus far to shew the truth of things, and what remains to come make plain.



FORTY times the Sun, triumphing his  
 race to run, had filled his annual course  
 around the world, varying nature in his  
 circuit, with different scenes and seasons;  
 gay SUMMER, s sultry beams, hoary WIN-  
 TER's chastizing age, smiling SPRING, and  
 pregnant AUTUM; when, on Horeb's moun-  
 tain hill, as there, MOSES, watched, Ruel,  
 his Sire's flocks, and fed them on the  
 verdant plains, that spread their flowery  
 laps along the deep declivities, at some  
 distance, he espied, a flaming bush,  
 that seemed to burn, and burn but not  
 consume. He turned to see what such  
 a strange phenomenon in nature should  
 mean. As he drew near, a voice dread  
 as the thunder clap from heaven, called  
 from the flame; stand off thou HEBREW,  
 and come not nigh my presence, nor ap-  
 proach thus rude this place; but put thy  
 unhallowed shoes from off thy feet, for the  
 ground whereon thou standest is holy. Abash-  
 ed, and sore amazed he stood, and hid  
 his face from the divine appearance; for  
 a form majestic that burned in flames in-  
 sufferable to mortal sight appeared: when

thus the voice spoke consolatory.—Fear not, MOSES, faithful Servant, for I am the same that foretime met thee in the burning wilderness, and led thee hither to the patriot-house thou now callest thy own. The cause and end, for which thou camest hither, was to thee unknown; but I the glory of yon bright regions have left, and veiled the lustre of my unknown brightness in material elements, and descended to this world, to reveal it to thee. I am JEHOVAH; I, GOD of thy FATHERS, the GOD of ABRAHAM, ISAAC, and ISRAEL; GOD of the HEBREW race; that race that lies now in thrall and slavery, oppressed by false Ammon's cruel worshippers. To this land thee did I send, to preserve and keep against a day, when the purpose of my will and counsel should be ripe, to lead and bring this captive race from bondage: thee have I chosen and ordained to this service.

ARISE, and go, I send thee now to PHARAOH; take with thee the ELDERS of these tribes, and thus say to him—PHARAOH, the LORD JEHOVAH, GOD of

the HEBREWS hath met with us, and shewed favour to us; therefore, O KING, we pray, thou would'st kindness grant, and suffer us to go, a short retreat, three days into the wilderness, and offer sacrifice unto our GOD. Thus the ALMIGHTY, with mildness, spoke.

WHEN, MOSES, with deep abasement, and low humility. HIGH, MIGHTY, OMNIPOTENT; great ARBITER of all things and all causes; what am I, that I should see GOD and live? Or, what is mortal man, he should presume to answer, or dare speak, to the living GOD? Much less hold debate, or contend with him in argument; but, who, SOVEREIGN of heaven and earth, am I, that I should dare approach, the majestic KING of Egypt's haughty THRONE; or bring from his dread hand, a captive race he holds in servitude? or what is my power, or authority, that I a thing like this should do? Thus said.

AND, thus the great OMNIPOTENT; Fear not, nor be dismayed; I am with thee,

I power, and I authority, will be to thee: my greatness shall protect thee, and my might sustain. Thou shalt appear in my great dread and awe, arrayed with dignity and reverence: all my attributes shall blaze in thee, for my representer thou shalt be; my embassy bear, to him to speak, and denounce my threatnings. The haughty insolence, and proud disdain, of that oppressing KING, I know; his stubbornness, and unrelenting heart, I know; and how he will refuse, and will not let my people go. But I the wonders of my arm, on that rebel PRINCE will show; do deeds, that never yet were done beneath the cope of heaven; shake the powers of nature; make its laws jar with its laws. orders, orders controul, and run counter, opposing their right regularly course: assert the POTENCY of my THRONE, that all the earth may know, that I, and I alone am GOD. Thus said.

AND thus, trembling, MOSES; GREAT, and INCOMPREHENSIBLE, Great in all thy ways, Infinite and Vast in all thy works.

Thou doest in the hierarchies of heaven according to thy sovereign will, and as thou pleasest in the lower subjections of the earth; or who, or what, can controul thy potent arm, or say unto thee, what doest thou? But what NAME or TITLE shall I give thee, or how make thee known, what GOD, or what BEING, thou art, when I come to the old PATRIARCH beguiled RACE? for well thou knowest, thy NAME long to them unknown, in truth, hath been; and Gods, in various shapes and degrees, from things and creatures vile and senseless, hath been deified, to shawdow forth thy great OMNIPOTENCY; thus with reverence great and lowliness of heart he spoke.

AND thus with majesty the great ALMIGHTY; A NAME for ME heaven and earth doth not contain, for heaven and earth cannot contain ME. I AM: and beside, no other being is; I the eternal ENTITY; but all things, all beings, and existing Spirits, arose from my creating hand. Nor all things, or all Beings summed in one vast ACCUMULATION can liken ME,

or notion form by mental comprehension, or idea conceived. I, eternity, incomprehensible, immense, ever and ever endured; and I, eternity's all-during morn, stretched out. I, when there was not of heaven or earth created, and all things, spirit sublime, or corporeal substance, lay in nonentity, called into being, by my energetic word, myriads, and numberless hosts of creatures; and out of nought, formed a huge material mass of matter: with a word stretched out the heavens, clothed them in azure vesture, and parian robes; fixed my word a law, with rule o'er elements and combustions dire; confined stern Notus, raging in his polar prison; guides the cloud in his course to swim the aerial regions, without encountring the dreadful fire's subtler beams; or when pleasure is, give loose to their rage, to contend with harsh contrarieties, and strike the world with awe. I, bounds fixed to the mighty waters, and shut up the sea with doors; set bars, and said, hither shalt thou, but no further come. I a place decreed, and broke up the deep profound, when it broke



forth, and issued out, as issued from an womb. I made the cloud its garment to inroll, and with thick darkness compassed 'em about, as with a swadling band. I, when confusion raged, all things disorder, chaos the structure, and darkness the pavilion; spake the word, LET THERE BE LIGHT, and Light instantaneous sprung in its bright sphere. I called order out of disorder; hung this world pendent in the air, on my omnific word: adorned it with spheres above, splendent and resplendent, thar ride their course in harmony around it, thro' the liquid air, held up by a vast decree of power impenetrable by man.—But potency, what of it thou seest, is but one attribute of my great NAME: was I to unveil the glories, more full and vast, of grace and goodness, that fill heaven, and heaven of heavens, with height and depth of bliss and happiness, varied without end or measure throughtout all creatures, and extend to what below the heavens is, in wonders great and mysterious, it would ineffably surpass all titles yet of my NAME conceived. For no names or attributes can make

ME known; all TITLES and all NAMES in ME are swallowed up, OMNIPOTENCE, OMNISCIENCE, IMMENSITY, INFINITUDE, are but shadows of my NAME; ME nought can comprehend or measure, for I am ALL in ALL: FIRST and LAST, SOURCE and COMPLETION, the only I AM. This is my NAME, and this my MEMORIAL. So spake the great LORD and POWER of all things.

AND thus the man, more than man distinguished by familiar converse with GOD. GREAT, INFINITE, INCOMPREHENSIBLE, thy being and thy nature is without end or measure, inconceivable! Without beginning or decrease. Before all worlds, and all beings, THOU wast reigning full in glory; the same in the vast ocean of eternity, or numberless eternities elapsed, before the heavens or earth were formed. Thy beginning or thy being, Angel or Archangel, none can tell, or know, or Cherub bright, or flaming Seraphim. Thy NAME above every name in heaven and earth; thy works are works of high magnificence and won-

der; great past finding out, above all knowledge.—Who OMNIPOTENT would doubt the least of what thy word proclaims, or least fear the failure of thy high behests? But, dread SOVEREIGN, when I come to the beguiled tribes in Egypt's land, and offer to them the report I bring, will they believe the vouches of my word, or trust the truth I tell? Will not rather envy and disdain rise incentive in their breasts, and they say, 'Tis vain delusion all; no God, or deified Power, will we believe, hath spoke with thee, or sent thee hither. Thus with meekness, and selfdiffident he spoke.

No longer then the ALMIGHTY to answer by word or argument, but by his great unanswerable deeds—miracles and wonders. With command he said, Cast forth the rod that is in thy hand upon the ground. With pure regard and reverence, he cast it forth, unguarded by suspicion, or improvident of ought. When, sudded, the rod became a Serpent fierce and huge. Erect he lifted his burnished head, as prone he lay u-

pon the ground; his, eyes two dazling orbs, smote vehemence in his face; his crest blazoned with blood and fire, ardent glowed; his back, a purple coat of mail, fold o'er fold compact, rose curled in azure cloud o'er cloud, and seemed a base of studded adamant; a circle, rich, of beaming gold and crimson revolved his stable neck, that stood in rear a fixed pillar of brass; his train, dimpled scales, stretched long behind, he wreathed in many a tortuous volume; out of his mouth issued a forked tongue, bedewed with poison black and bilious; hissing, with fangs out-stretched, asp in kind, fierce and rage, he seemed ready to fly: amazed fore at the strange sight, and deep terror struck, Moses fled before him, unbraced, and all afloat with fear. Benign, the ALMIGHTY called; Whither fliest thou MOSES? turn, and shew thy faith in the strange wonder; put forth thy hand and take the Serpent by the tail. He turned submissive, and trembling at the high behest, with awe and dread, caught hold of the venomous beast, when sudden it resumed its former shape, and consistence, and became a rod in his

hand again. Lost in surprise, secret pleasure touched his heart; conviction summoned all his soul, to own OMNIPOTENT, and unconfined the power that wrought the deed.

WHEN the ALMIGHTY spoke, and said, If a sign like this can work belief, such power I do invest in thee, and give the prerogative that alone in me subsists, to work wonders, into thy hand; and to use the fiat of my will, at thy command: thus shalt thou prove thy mission, and the truth of thy message. Before old Jacob's tribes shalt thou cast down thy rod, and as thou commandest, it shall become a Serpent or beast of any kind or form. Thus the highest with words and deeds OMNIPOTENT.

WHEN, with labouring breast and burdened thought, MOSES; GREATEST, HIGHEST, MIGHTIEST, SOVEREIGN of heaven and earth; Thou art, and none beside thee is; what power can measure out thy might, or where its beginning?—In the heavens, or earth, or sea, or nature wide?—or where its end? eternity's full orb? or vast im-

menfity!—'twere not a bound for thee!  
—But who can follow there, to mark thy  
ways or deeds in thefe eternal profundities  
and the fublime fummits of thy divinity?  
O AUGUST and DREAD, where fhall the  
tongue of men or angel ceafe to tell thy grea-  
nefs, or celebrate thy NAME! Thine is  
the dominion, the power thine, and thine  
the glory, redounding from all things or  
works achieved. But what is the glory of  
the effential light, felf-exifting in thy bright  
perf.n! Supereminent above all knowlege  
or conceptions!—But, O, if duft and afhes  
might prefume, to fpeak to the moft HIGH,  
pafs thy fervant by, I pray, and take ano-  
ther, whom thou chufeft, more fit and  
worthier than me, for what am I, that I  
fhould do a work like this, or be fo dif-  
tinguifhed by immediate favours from thy  
hand? Thus with reverence he fpoke.

WHEN the ALMIGHTY could no long-  
er bear the weak frailties of the untoward  
man. High perturbation beating in his  
breaft, that knew not imperfection or weak-  
nefs, he roused his MAJESTY; threw off



the veil; appeared in the greatness of his power, and left the world in frowns: the obedient winds, at his approach, summoned their fury; up in a whirlwind, swift, he rose, cherubic speeded. He rode; and did fly; on the winged winds did fly. Out of his nostrils issued a smoke; and a flame devoured from his mouth; developed clouds in their sublime regions fled before him; at the brightness of his unveiled appearance, thick clouds and dark pavilions of the skies passed away. With dread OMNIPOTENCY, he thundered in the skies; and in wrath the HIGHEST gave his voice, hail stones and coals of fire, in peals. He clave the hidden stores of his ire, shot his lightnings in the mid heavens, and hurled his vengeful bolt in the dread array of his wrath. The arraignment of his terror was without durance, nor nought could bide the storm of his fury: the earth melted, the heavens were discomfited and shook; the deep foundations of the hills moved. The currents of the deep ran back their courses; at OMNIPOTENCE in wrath, profundity appeared, the channels of the floods

were seen, and the hidden foundations of the world were discovered.

Moses, unable to support such offended terror, shrunk within himself; his spirits ceased their vital vigor; and his faltering strength failed its support: as one dead he fell to the ground; when one in appearance like the Son of God, or one of those that seem as Sons apparent of his own glorious image, touched him with power divine, as prostrate he lay. His languid pulse again renewed their labour, his spirits concursive rose, like new sprung fountains, and up he stood. When thus the bright appearance accosted him.

HER spirits felt all the power of the representation; her heart received the impression fully as tho' she had been present at the transaction; she could no longer support herself. She cried out, O hold, I pray thee, the presence and sublimity of the DEITY, with his offended terror hath overwhelmed my heart: O what mortal powers were able to bear so near approach to such

exalted MAJESTY! Doubtless he must be supported by divine aids throughout the whole intercourse. On the other hand, for thou must suffer me to interrupt thee a moment, whilst my spirits recollect themselves, what an infinite condescension must it be in the DEITY, to leave the high summit of his glory, come down and treat, in so familiar a manner, with mortal man!

CARM I, to relieve her mind, and shew her the propriety of what had been said, made an excursion from the subject in hand, answered her; Great and surprising is the condescension of the DEITY indeed, in treating thus familiarly with MOSES; but instances of the like nature hath occurred, of his submissions and familiar treatment with man. When the great OMNIPOTENT descended to bring destruction on Sodom and Gomorrah, he called on Abraham, on his way, to treat with him, as with a friend, and commune with him on the tender point. Perhaps we no where find the DEITY, in his interviews with man, descend so low as in this instance with A-

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braham. In this interview with Moses, his mildness was tempered with Majesty and terrors, roused thro' the weakness of the man: and when he descended to treat with the Chaldean Seir, assert his high SOVEREIGNTY, OMNIPOTENCE, and eternity of his REIGN, he done it in the most lofty and sublime declarations of MAJESTY. But with Abraham, he, as it were, forgot the dignity of his character, and his high SOVEREIGNTY, that is unaccountable for any of its actions, and called on simple man, to advise with him, and shew him the rights of his judgments, in executing punishments on incorrigible rebels. He proceeded to acts of justice with reluctance; put on the feelings of humanity, such as no tongue can relate, or heart conceive.—*Shall I bide from Abraham, the thing that I am about to do?*—Is this the voice of a God! Are these the words of OMNIPOTENCE!—O, stupendous stoop! Amazing clemency, tenderness and condescension!

IPHIS, relieved with the milder appearance of the DEITY, his willingness to

save, and reluctance to proceed to justice, broke forth; O if these are the ways of the DEITY, what have man to fear? what to do, but reverence and obey? what to do, but confide and trust in him?

NOTHING more replied C A R M I; our supreme head, is our supreme consolation. —But to return from this short excursion. The Angel having raised MOSES, he thus spoke to him. Man, peevish and forward, but greatly favoured and loved by heaven; smiles of renewed grace I bring; but never more, unguarded, so offend OMNIPOTENCE, nor refuse his wise commands or counsels. Terrible in wrath, his vengeance is without a bound; tho' once he hath forsook his ire, he will not always bear. —But I to thee am come, things new and old, hidden and deep, to disclose. What in past time, or before existing, relative to time, what has been done; or its womb, what it contains. Discover the grand originals of heaven and earth; their primary source and state: what rude shocks, and disordered violence they since have suffered, by

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geniuses of different kinds, than those at first by heaven created, bred in the evil aspiring breasts of creatures, he ordained to nobler ends and purposes.—And now he opened unto him the revolt of the once blessed spirits, the war in heaven, the creation of man, his happy state, and his unhappy fall: shewed him how things and their causes began, what their design and end.

IPHIS, inlightned by the relation, cried out; Alas, now I see plain, how the events of heaven, and the transactions carried on there, came to be known to us: amazing knowlege, great and deep!

YES, replied CARM, hence came our knowlege of heaven and heavenly concerns, and chiefly of ourselves too, and the first beginnings of things. At this time the Angel revealed 'em to MOSES, with the events of the world since its beginning; and constituted him with powers and authority to leave them on record with mankind, that the truth of all things may appear, and the ways of heaven, vindicated and justified to man.



RIGHT, enjoined IPHIS, it must be the greatest goodness and condescension in the DEITY, to open to us, the knowlege of himself, and the manner of his dealings with us, the mysteries of the glorious world above, and the present circumstances of our life, least we arraign the sovereign Director and Disposer of them. It must be highly incumbent on us to acquiesce, and submit to them, as they flowed from our own blinded errors, and were not imposed on us.

DOUBTLESS, replied CARM I, this is our duty, and the least we can do.—But now, if we descend from the great CREATOR himself, and his deeds and ways, and trace him as centering in the whole, as in the world and ourselves, we shall see how he is to be enjoyed in all, and all in him.

IPHIS spoke, Thou most desirable of mankind, thy knowlege is most precious; open a greater variety, I pray thee to my soul, that I may know more of the excellency of the DEITY, in different ways; for now I see he is the source, whence e-

very excellence flows, and every enjoyment centres.

CARMi began; Every enjoyment, as thou sayest, is a benefit, coming from the hand of the great CREATOR. We might consider things thus; as all centering in one harmonious kingdom of the DEITY, and love the link that runs thro' all, and happiness the scope and end. Such we were formed, and such must be the design of the great Workman. The best of causes must necessary tend to the best of ends; all streams derive a tincture from their fountains; and as is the star, such are his beams. The nature of each agent is a law unto himself; all effects draw a sort of measure of their excellence from their first cause. This kingdom then must be the wonder and joy of men. And so indeed it is, for it is all that wish can fancy, or invention call complete and good. Gold, Silver, Oil, Spice, Wine, Crowns, Scepters, Jewels, all shine in this kingdom. Realms, Empires, Cities, Palaces, are parts conspiring to make up a whole in this illustrious kingdom.

'Tis filled with joys, enriched with glories,  
 overflows with treasure. Sublime and glo-  
 rious things, are only fit for God to do,  
 and man to enjoy. From this excellency  
 of the great CREATOR of the whole it  
 proceeds, that nothing is mean in his king-  
 dom; nothing, thou must, dear IPHIS, re-  
 member, that proceeds from him as CRE-  
 ATOR, till tarnished with the evils of man's  
 imagination; it being the glory of the DE-  
 ITY, and honour of his Image, that by  
 reason of the same, all things, in heaven  
 and earth, are made rich and admirable.  
 Hence it proceeds that seas are incompara-  
 bly more glorious than amber; the earth  
 ten thousand fold richer than gold; the sun  
 a bridegroom, and joy of heaven; the  
 skies in their interior excellencies infinite-  
 ly more glorious than their outward matter,  
 tho' that is most pure and beautiful; nay  
 every particle in a spire of grass is an in-  
 finite treasure. For because the soul is om-  
 niscient in capacity, and an omnipresent  
 life in its completion, all spirits will be in-  
 cluded in it ever more as in the DEITY:  
 they being his image in that respect also.

All their joys therefore will be united to it, all their praises to God, replenish, and all their affections to itself enrich it. Hence, therefore, by this excellency every soul is capable of the enjoyment of the smallest thing, and interested in every particle that may be seen in an herb. That herb which served my mouth as a bit of earthly nourishment, hath millions of particles in it, each of which is a celestial repast, of infinite value to the understanding. For because I discern the excellencies of the Deity. I see his eternity, power, and wisdom, in that atom: and rejoice to behold him so applying it to other particles as to make an herb for such uses. In which single service it serves all angels and men, because it excites our praises, ours theirs, and God in all. Because I can see thro' all ages, God addressing himself in the creation, to the minutest need and use, as well as to the sublimest enjoyment, it becomes my wonder, adoration, joy and thanksgiving, in condescending to stoop to so small a being as a little atom for our sakes, and guiding it afterward to such high and migh-

ty ends. From the beginning of the creation, I follow it thro' all ages, and see it before it was a part in this herb, a part of earth. These are the chains that lead our minds to the DEITY: and love is the great link in this chain that holds, and unites all in one.

WERE we exposed in a wilderness, the possession of heaven and earth, would not so much please us, as our being sweetly delightful to another soul. We infinitely desire to be approved, accepted, and beloved: without which all the treasures of the universe would be dross and vanity. We must of necessity love others, for it is our real torment, not to be their treasure. Could one possess the Lands, Palaces, Jewels, Furniture, unless my person might be pleasing to her, who is the object of my desires, all the rest would be ungrateful misery. The bride herself is the greatest treasure: to have all her wealth and not her is reproach and infamy. And till my person be the joy of her soul, I have not her. It is therefore infinitely necessary to

be a blessing and delight to others; not to be so at first, is disconsolate solitude; but not to be so when once we have been beloved, is death and torment.

AMONG all the things in which the barbarous apostacy of this world appears none is more convincing, than the horrid blindness of mankind. They see not the glory and beauty of the world; no, nor their interest in it; they see not the completion of their souls; nor the blessedness of its harmony and laws. They even discern not the use and value of the air that surround them, nor know its being; they discern not the excellency of light itself, nor its incomparable being, beauty, and presence. But these superior excellencies, wisdom, goodness, purity, the hosts of virtues, that amiable angelic fraternity, the choir of graces, the divine offspring and fellow citizens of heaven, they are scarce able to conceive of; they never see, nor ever understand them. But love, which is the interior fountain, the perfect unity, the root, and soul, and crown, and beauty of them;



(yea of them all) that which is the Queen of beings, the melody and splendor of them, the Temple wherein alone all the beauty of them is seen, they are so far from conceiving aright of, that they never dream there any such existencies: and such further is the depression of our nature, that when we know these things, we esteem them not.

EVERY benefit is another star whose beams and influences kindle another kind of light of the supreme excellency. As he that is blind cannot be united to another's beauty, nor he that is deaf to the harmony of another's voice, so neither can the supreme cause of all be known, till every thing in all his kingdom, be seen and known to be an infinite treasure, and infinitely ours. Till we see this we see nothing; when we see it, we live in heaven. We may see this before we see every treasure; because we may see it in so many instances of every kind: tho' millions of things are unknown, yet by certain rules, to which all things are subject, we discern, that whatever they are, they must be treasures,

upon which we live at ease in our own kingdom; for every thing pleaseth us as if ourselves had the whole government, and disposal of the world. And we are wholly united to the supreme head in all his doings, virtually, even tho' not actually. Virtually in the things whereof we are ignorant, which also we have a desire to know; because they are our treasures.

WHEREAS till we have a sufficient enumeration of particulars, or some other ground upon which we believe all his doings to be our joys, we can never confide in him, or be united to him, or be contented in him at all. Perhaps we may take pleasure in him, in those things that we see excellent, and for our benefit, but we can never rejoice in him, till we see all assuredly. He that is not infallibly sure, that every thing in the whole world, is an infinite benefit can never be satisfied, or rest with complacency in any treasure. For such is the nature of man's happiness, that unless it be exquisite, it will distaste; and the least title of distaste, will blast the residue of all enjoyment.

IPHIS, struck with reverence replied;  
 Thy knowlege, O thou most excellent of  
 men, is pure as celestial minds, and kind-  
 leth in my soul the most sublime con-  
 ceptions; thou hast given me a sight of the  
 purity, and true manner of the enjoyment  
 of things, as well as of the majesty and ex-  
 cellence of their outward appearance. In-  
 deed we awake in this world, with a scene  
 of various objects around us, not knowing  
 the power that formed them, nor the ex-  
 cellency that directs them, or their exal-  
 ted ends, or the noble views, by which they  
 might be improved into the most distin-  
 guished felicity and happiness, till we have  
 gained this high reach of reasoning. Go  
 on, I pray thee, let my soul drink her  
 fill from the pure fountain of thy wisdom.

CARM I continued, Thou loveliest of thy  
 sex, be it ever thy wisdom and chiefest atten-  
 tion, to get knowlege, for we are disolate  
 and empty while we live to a moment,  
 because all the immensity of our soul is  
 void. The preciousness, and interior pow-  
 ers of this glorious kingdom, are so won-  
 derful, that they have hitherto exceeded

the understanding of man, by reason of their value and infinite riches. They are so sacred that inspired breaths compare them, to the light of glory, and living waters; but are not understood when they so compare them, by reason of the simplicity in heaven, and commonness upon earth, of the things set forth to illustrate them; but more especially of their unknown abundance. The wates overflow all things, inspire life into flowers, refresh the meadows, quench the thirst of living creatures, satisfy the thirsty ground, yield the matter of all vapours and exhalations that ascend to heaven and fall down again in prolific tears, renew the face of nature, and rain in blessings; affordeth supplies to all the sacred fumes and pleasant exhalations that breathe so softly from the pores of the spicy flowers, and convey by stealth their odours and virtues. It is one grand honour of material things that they so fitly resemble invisible. All things in the outward visible world answereth to the glories of the invisible world. But the spiritual things are infinitely more true, real, and glorious than

the material can express; and therefore only not understood because the nature of the soul is unknown. As we cannot comprehend them it is our delight to proceed without noise, to subdue all the difficulties we see, and steal over them, as mountains levelled with infinite ease. For as nothing is more difficult than truth, so there is nothing more easy to err than man. Truth before it is seen is deeper than the sea, when it is perceived becomes easy. How much then doth it concern every rational mind to elevate their thoughts, to awaken their attention to sensible things, and to enlarge their souls upon glorious objects? How little a share of true enjoyment must they partake, that have not informed their minds with the true worth and excellency of things? Life itself is an honourable thing, but when by a just sense of these excellencies, it is raised into a pure esteem, it is more glorious. To see it is as day filling heaven and earth; or, as an eye open beholding the varieties of things, improves it to a beatific vision. Esteem is a strange kind of faculty, present every

where, and commanding all things. It is an intelligence informing the heavens, and replenishing the earth with its riches and abundance. As golden Turrets, and pleasant Groves, lie hid in darkness till the sun enlightens them; so do the excellencies of things, lie latent under the shade, till a right knowlege and estimation removeth them. Esteem is the chief comprehension of the soul, and what sways it in all its actings. The introduction of this Minister is the dawning of the eternal mornning. To see the beings and excellencies of things is the extension of the soul, and the first ground of celestial greatness, an interminable brightness. But esteem is a colour laid upon it, a tincture enriching it, a die heightening it, in order to its further and perfect lustre. It is a mighty disposer and rectifier of things.

IPHIS spake, Thou openest still, beloved CARMEL, new lights on my soul; doubtless a right sense and right estimation of things are necessary one to the other, for the knowlege without the enjoyment must be but of low consideration.



CARMI AND IPHIS. 113

CARMI resumed; Since thy mind, dear IPHIS, has been, in a manner, prepared, by a consideration of material objects, I will now make a test of thy feelings, in a more near approach to thy own breast, and how thou commandest the internal faculties of thy mind.—Suppose, now, I was to tell thee, we were to part; how would'st thou bear that?

IPHIS replied; A higher sense of any one's excellencies no one can entertain than I feel for thee, thou most charming of men. Should I have been worthy of thy regards, and the superior nobleness of thy mind I should have thought it the greatest happiness I could have been blessed with. But say, how is it we must part?

CARMI replied; do not mistake me IPHIS I do not affirm that we shall part; but only suppose if such a thing was to be, how thou would'st bear it.

IPHIS spake; Thou dearest of all my joys, even to suppose such a thing is torture

to my soul, thou knowest; but, doubtless, the manner would greatly operate on my mind one way or the other. But say, what distant appearance hast thou that it might be so?

CARMY answered; Numberless causes there are, thou knowest, lovely IPHIS, to bring it about. Unforeseen events; fates decreed by the cruel destinies; the untimely hand of death; and causes there are honourable in themselves, that demand our submission and obedience to them. It is becoming such weak beings as we are, to prepare our minds against every assault of disrelish or misfortune. Thou mightest assure thyself, dear IPHIS, my heart is perfectly with thee as ever it was; and thou art still pure in my desires and wishes, as at our first meeting.

IPHIS answered; With these things I have always laid my account; and familiarized my mind with the changes of this life; but tell this latent cause, and whence it sprung, and what its end, for I observe

thou art tending to some point, and to gain the ascendancy over me.

WHEN C A R M I; To open it clearly unto thee; thou hast heard of the honour added to the dignity of thy Father, J E P H T H A, chosen to be one of the worthies of heaven; to scourge the uncircumcised nations, and rescue this people from the tyranny of their oppressing hands.—An honour that I would willingly share in, but for thy tenderness, and the affection of thy heart.

I P H I S, whose soul was formed on the principles of honour and virtue, and was most sensible of the loss of such a partner, not only in the ardor of love, and the feelings of tender affections, but the instructions that arose from his riper wisdom, answered; The glorious deeds done by many heroic worthies, for their country; and the trophies of honour that still remain to their names, are instances how much more noble it is, to shake off the ties of nature, or affection, and all sensible attachments, tho' ever so dear, to appear in the cause

of so great designs. Tho' thou art the dearest of all things, yet would I resign thee for the support of so high an end.

CHREMI, charmed with the nobleness of her soul, said; Generously hast thou spoken, beloved IPHIS; the noble sentiments thou entertainest have always made thee the most desirable in my regards, over and above the love I bear thee; but thou hast now transcended all that I ever before conceived of thee; and know, that the affections of my soul flow with rekindled ardor; but the honour of our lives, and the support of our country call now for our services: should victory crown our arms, and fortune grant me to survive the glory of the day; renewed affections will awake on the tide of prosperity and repay our souls with a fresh spring of complacent satisfaction. 'Tis thus we give life higher joys, and fresh relishes; add to all the endearments we before possessed, and obtain new honours and new dignities.

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THE evening shade drew on, they descended from the mountain-tops, with their minds fully engaged on this subject: long they discoursed thereon, with some concern on either side, but with complacent minds, yielding to every point of honour or service that appeared unto them: their minds were not now at liberty to make any reflections on what had been said before, or the serene prospects of enchanting nature.

*The End of the Second BOOK.*

THE

LOVES

OF

CARMI AND IPHIS.

BOOK 3.

**J**EPHTHA, Father of IPHIS, a mighty man and valiant, chosen by Israel, oppressed by the Ammonites, to be their Captain, and fight their battles. He, willing to avoid the calamities of a destructive war, sent Messengers unto the Ammonites, to expostulate, and treat, amicably, with them.

THE Ammonites, elated with the glorious deeds of war they had already achieved, and the potency of their arms, would not be persuaded.

JEPHTHA filled with indignation at the haughty insolence of those oppressing foes, arrayed himself in armour, and led forth



an embattled host. An host not great in number, but pure chosen men of might and valour. And with them CARMÍ, that youthful Warrior, whose mind glowed with sentiments of honour, as well as with heroic valour. With them went all the hearts of Israel; but above all the heart of IPHIS. She submitted in her mind with perfect complacency to the important exigency; but anxious for the welfare of her Parent, anxious for the safety of CARMÍ, anxious for his return, she withdrew herself from all other engagements of life, lifting her suppliant heart to heaven for the welfare of all.

THE heroic JEPHTHA led them on, every heart emboldened with courage: they passed over Gilead and Manassah, and came unto Mizpeh, and thence unto the Ammonites. At a distance they espied their army. JEPHTHA pitched his camp; the Ammonites shouted when they saw him, and would have given him immediate battle, had not the day been too far spent. They continued all night in making the necessary dispositions for the battle in the mor-

ning. Early as the Sun rose they came on in order of battle: JEPHTHA broke up his camp, and moved a contrary way, over difficult passes, to discommode the order of their army; he drew into a plain, and formed his own troops. The bow-men he threw into the right wing, and gave the command to Symmachus; the left was composed of spear-men, and commanded by the youthful CARMEL. The main body JEPHTHA himself commanded, consisting of those that drew the sword, supported by javalins. The two armies in dread array drew up; death, in tremendous terror, sat before them. An horrid gleam of light, burst from the refulgence of their arms; helms succeding helms, shield beaming on shield; bright glittering breast-plates, spears with pointed rays, mixed in one stream, and reflected a deadly blaze.

THE Ammonites coming on gave a shout that rent the air. JEPHTHA seeing them coming furiously upon him, drew on his army in slow pace to meet them, encouraging his Soldiers as they passed on——If

glorious deeds inspire your souls; your falling country, or services of your God, touch your hearts, fight like men that fight for noble ends. But deeply anxious for the impending fate of the day, he threw himself into the midst of the army; with devout reverence uncovered his head, fixed his eyes on the pure heavens, raised his suppliant hands, and offered a meditated *vow*; the solemn words drew deep attention, and the whole host paused with sacred awe. "Thou  
 " First, Thou Greatest Power above; all-  
 " good, all-wise, and just, whose high hand  
 " directs all events and causes; if, from thy  
 " sovereign will, thou wilt now deign thy  
 " mightier aids, and deliver this rebellious  
 " host into my hand, then will I give unto  
 " thee a pledge of whatsoever cometh out  
 " of my house, when I return in peace,  
 " and surely offer it up for an offering unto  
 " the Lord; "—the attending hosts gave a shout. Immediately both armies rushed on each other. A storm of arrows first flew on either side; when they engaged with all the vehemence of enraged minds, hand to hand. Symmachus and CARM I plunged

in the thickest fight, leading on their troops, dealing death around them, with deadly blows. JEPHTHA ran up and down the ranks exhorting and encouraging the troops: long the battle continued, and raged with a dreadful fury; a terrible slaughter and effusion of blood ensued; at length JEPHTHA plunged likewise in the thickest war, animating by example, as well as with words. The battle raged with redoubled vigour; the Ammonites were smitten, and fled before him: he pursued 'till he had totally vanquished and subdued 'em. He then halted, and gathered his troops together; when in the midst he again addressed heaven; elated with success, he poured out the fulness of his heart. "Thou God; "venour of the universe, and the true God; "Thou only propitious Divinity, high and "mighty; severe avenger, and merciful parent; tremendous to thy enemies; protector of thy friends; terrible in wrath, "yet placable; ardent in thy love, yet to "be provoked. Justly has the yoke of slavery pressed our necks; we have forsaken thee the only King, Father, and

" God; Parent of all things, perpetual foun-  
 " tain of every good. We have offered  
 " our prayers to dumb stones, and made  
 " our vows unto deaf flocks. I blush to  
 " confess it, man, capacious in his mind,  
 " endowed with reason's light, worshippeth  
 " senseless logs; himself living, offereth sa-  
 " crifice to that which hath no life; the  
 " artificer fearing the workmanship of his  
 " own hands. But thy goodness hath a-  
 " bounded above all our evils. From this  
 " instance of thy favours, may all the earth  
 " stand convinced, that in thee, and thee  
 " alone, subsists the power of battles, to  
 " give victory, and to put to flight.

M E A N time the fame was heard in Israel;  
 the hearts of all people were elated, but  
 the soul of I P H I S flowed over with ecstacy  
 and joy. The virgins gathered together,  
 and sang the honours of the victors, and  
 the triumphs of the day. Each composed  
 a crown for her lover, of never fading ver-  
 dure, and smiling ever-greens, to welcome  
 the return of those that survived the glo-  
 ry of the victory: prepared hymns to sing

eternal honours, and quietem to the manes, of those that resigned their lives in support of their country, and bought the victory at the price of their blood.

THE victorious army, loaded with spoils and honour, returned to their own country; each one exulting in his own breast, to repossess his lover and his friend. They marched, in martial order, in all the pride, pomp, and circumstance of glorious war.

As they approached the plains of Mizpeh, they heard over the rising ground, a ravishing band of music, and the sound of many voices, singing with sweetest melody; the whole army stood still, and paused: — 'They are the daughters of Israel, they cried, singing the honours of victory. They gave a shout that echoed in the vaulted heavens. Soon they espied, rising on the spacious plain, a train of virgins, coming on with dances, with timbrels, with songs. CARMEL saw them, and knew the lovely IPHIGENIA, at the head of all, leading on the beauteous band. He called to mind the



Vow of JEPHTHA; high perturbation beat in his breast, for the safety of IPHIS. He went unto JEPHTHA, addressed him with ardent petition; Lo, see, Victorious LEADER, thy DAUGHTER, thy only DAUGHTER, is come forth to meet thee, with songs of triumph singing honours to thy name; canst thou not revoke the Vow which thou hast vowed, and spare her innocent tenderness? He groaned within him; paleness invaded his countenance; he shook throughout the whole fabrick of his frame. With faulting lips he spake, and said; The word that is gone out of my mouth, is sworn with the deepest affirmations, nor shall it fail of its purpose; heaven failed me not the request of my heart, and shall I fail of the engagements that rest upon me?

C A R M I, pierced thro' the soul, with redoubled ardor renewed his request; O spare thy DAUGHTER, the DAUGHTER of thy love, the support of thy name, only remaining branch of thy house; heaven will receive mercy as a pledge of thy engagement, more than the fulfilment of the un-

foreseen ills of an harsh vow.

WITH agony he cried; Cease thy importuning speech, my soul is resolutely fixed. Did the ancient Patriarch, Abraham, give up his Son, his only Son, the hope of his house, in whom centered the hope of the promise of heaven; and at the bare command of God, offered him up on the altar, which was accounted to him for righteousness, and shall I spare the DAUGHTER of my flesh?—Tho' my very life and being resteth on her, and she is the joy and comfort of my soul, the dearest ties my flesh and nature hold, yet she shall die, she shall surely die. He spoke and closed his speech with an accent of irrevocable decree.

CARMEL saw the tenour of his soul; swift as the darting gleams of lightning, agonizing passion shot into his soul; tides of anguish floated from every channel of his heart; his fleeting spirits, as subtle particles of fire, fled to every extreme of his body: he was in an universal agitation, he

could not contain the velocity of his passion: he gave the reins to his horse, smote him with the goading spur; his horse, rapid as the winds, fled to and fro the plain, snuffed the air, became wild from the fury of his rider; his eyes sparkled fires, his crest rose aloft and floated in the air.

—On came the virgin train, singing the honours of the victors, responding to each other in their turns, aided with the timbrel, the lute and the pipe, each holding in her hand, a crown of laurel to grace the brows of her Lover. Every one was dressed in white, pure and chaste as the bosoms of their love, with smiles and blooming beauty in their countenances, the loveliest train e'er the sun beheld. Before went the princely I P H I S, with majesty and grace in her gait; her countenance was like the blushes of the morning, her eyes sparkled with beams of insufferable lustre, her golden tresses rolled down her shoulders in shining ringlets, powdered with the diamonds of the jasper rock; a chain of gold incircled her neck, beaming pendants trembled in her ears, a veil more

white than the falling snows flowed around her, a golden zone bound her swelling bosom; one hand held a crown for JEPHTHA, the other the laurels for the heroic CARMEL, illumined with the radiance of glowing pearls, and beaming gold. She sung her part with her single voice alone, in notes that ravished the heart. She saw the lovely CARMEL bounding on the plain, and flying as on the winged winds; she thought him exulting, in the fulness of his soul, in joy before her, in the glories of his honours; he came up, and crossed before her; cried, turn, turn, thy fatal steps, thou fairest of every fair: she understood not the voice, but thought it still the overflowings of an unbounded heart in ecstasy and joy. She lift up her voice in more exalted strains; her voice rang again in the echoing vales that filled the wide circumference with music; she moved alike in singing or in silence, for her voice was music, and her looks were love. Every breast in the exulting army was struck with horror; their joy bated, and they shrunk within themselves; they became mute; victory lost

its triumph, and the laurel faded on its brow; the spoils sat heavy on their shoulders, and the pomp of their array lost its brilliance. IPHIS drew near, but was struck with surprise; a fading languor appeared throughout the whole army; their countenance was fallen, and sorrow sat on their brow. She spake with astonishment, What means this appearance? Is the fame that reached our ears false? Are the Sons of Jacob fallen to no purpose? Have the Ammonite prevailed?—With faulting lips and agonized speech, JEPHTHA replied, Not so my DAUGHTER; but thou hast troubled my heart, and smitten my soul with sorrow!—IPHIS, with dismay, asked; What means my Parent? JEPHTHA replied, I have opened my mouth unto heaven and cannot go back: when I went out to meet my enemies, I asked success of the Lord, and vowed an offering, when I returned in peace, of whatsoever should come out of the doors of my house to meet me; and God do so unto me, and more also, if I fulfil not my word unto him.

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THE dewy drops stole down the cheeks of IPHIS, the flow of nature; but her soul established on principles of virtue, collected within her, stood unmoved. She paused in astonishment, and then spake; O thou propitious Parent, do unto me according to thy word, nor spare ought of thy engagement on me; only allow me this request; Grant me two months to bewail my virginity on the mountains with the Daughters of Israel. He spoke, and from the rigour of his sworn breast, confirmed the short mitigation unto her.

A shower of tears rained from the eyes of her followers; they dropped the crowns in their hands, and covered their faces with their virgin veils; then broke forth, O that we had died before our wandering feet had led thee hither; O that human victims, could have been offered for thy precious life, more worth than this whole band, every breast would have bled for thee, thou most charming of thy sex.

A universal groan was heard throughout the army; they cried, O unhappy fate! O dear



bought victory! O that we had died by the hand of the enemy, that the Ammonite had prevailed, that we had fallen in the honours of war.—They dispersed, every one regardless of the honours of the day, and the advantage they brought to their falling country; and went, each his different way to his own home. The virgins gathered around her, and with plaintive woes, returned discomfited, and sorrowing.

At the return of day early in the morning, JEPHTHA sent away his DAUGHTER, with a Chorus of virgins, to the tops of the mountains. A croud of deploring people were gathered around them, to take their last farewell of the lovely victim. They marched on in order; before went a band of minstrels, playing on soft music; next came a melancholy choir, responding alternately, with plaintive songs, and music's solemn sound; the tears, obedient, gushed from their deep resources, melodious in their woe.

First CHORUS.

See, Israel, here a daughter led,  
From purest joys, and bridal bed;

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With heart of truth, and eyes of love,  
Tender as lamb, chaste as the dove;  
With sweetest charms, and angel-grace,  
Soul-ravishing in sweet embrace.

Second CHORUS.

Weep, weep, all hearts that know to love,  
O let your souls in sorrow move;  
For tenderness and dearest ties,  
Join'd in her soul in ecstasies.  
Love 'twined her heart with sacred band,  
And gave her truth its angels command.

WHEN, the Chorus risen on the lofty hills,  
began themes of praise to her name. O glory  
of thy sex, honour to their fame; praise to  
thy race, consummate instance of virgin con-  
stancy! Tho' the untimely hand of fate is  
permitted to snatch away thy prime of life,  
and the insatiable ferocity of the cruel desti-  
nies, that spin the uneven thread of life, has  
cut down the flowers of thy virgin blossoms,  
eternal praises abide to thy glorious name.  
Not shaken by the terrors of death, thou hast  
paid to thy country the debt thou owest to na-  
ture. Long the honour, and arduous test of trial

to timorous virgins, they shall praise thy steadfast virtue, thro' revolving years in plaintive songs. O ye indolent the dishonour of your age, learn from a tender virgin to devote your life for your country: you whom a long oblivion hath sealed up in eternal shades of darkness; shame to your kind, clog to your land, whom the present age despises, and an other will know nothing of. Noble proof of unshaken virtue, superiour to all the charms that link in sense or nature; high as the purely animated minds of celestial spirits, above sensible passions, commanding the tenderest feelings—the summit of mortal attainments.

THE plaintive virgin spoke; O lead me daughters of Israel to the fountain of sorrow; open to my soul the deepest spring of that overwhelming flood, that woe may flow in strains deep as its source, and solace itself in plaintive tales, that know no bounds. Torn from all my desiring soul held dear, consigned to view my irremediable fate, and hopeless, shed a tender tear. O what a field was constant love, to open to the genuine heart of truth, and everlasting round of joys.

THE virgins then; O hear heaven what tale

of woe we speak. The snowy charms of all that is fair and good, came ripe into the tender bosom of pure love, but fatal mischief stepped between, and ravished from the heart of aspiring passion, the golden blossoms of overflowing sweetness. Pure virginity must drop its warmest beam, and set in its meridian glories. Death must seal her up in everlasting shade, and love give expectation o'er. O ye celestial powers of all that is fair and good, grant kindred minds an equal sympathy, or heavenly raptured spirits, reveal in our souls, the mutual pang of disappointed love, congenial bosoms are decreed to feel.

THUS they measured to and fro, the mountain's lofty top, with unceasing plaint and woe, for days and nights, and nights and days; 'twas endless to tell the echoings of their hearts, and all the tales of woe that moved the soul's deepest spring.

CARM, tortured on the pangs of restless passion, had withdrawn to the bottom of the hill, late the scene of so much pleasure and entertainment; there he heard IPHIS sing of their loves and matchless ardor of their breasts..

Ye Sylphs of sweetness sing the name,  
 A Lover of unspotted fame;  
 Whose charms unmeasurably move,  
 Truth is his taste, his soul is love.

On hills of light, with fairest song,  
 He gently drew my heart along;  
 His words were accents pure and rich,  
 His love, was love, beyond all speech.

In sweetest themes he ever taught,  
 The first young risings of my thought;  
 Open'd the source of knowledge high,  
 From earth, to heavenly mystery,

His name in blest idea reigns,  
 Within this breast in heart-felt pains;  
 But death's cold flood, by fate's assign,  
 Divides between his love and mine.

His soul moved with deep emotion, his  
 heart melted in an unbounded flow of tender-  
 ness; he ascended the hill with an overflow-  
 ing breast. I P H I S, at a distance, saw him;  
 Hither comes my love, she cried, over the  
 mountains of sorrow; with swift pace he tra-  
 vels the hills of grief; O bear him on your

tender wings ye rosy winds; blest him ye heavens! for his soul is full of love.—On the wings of love they fled to meet each other; they met in ecstatic rapture; they embraced with the warmest ardor, chaste as angels embraces. he held her by her snowy hand, radiant in all the charms of beaming beauty, and superior excellence. Tides of woe heaved in her throbbing breast; he felt from every nerve the storm of her passion. A flood rained from his eyes; unceasing streams flowed from her briny anguish. Long they heaved their ungovernable woes to the heavens. CARMEL broke forth, O thou to my soul most dear in love, all words and all professions now are vain, eternal fates divide between our loves. O the ties of nature, sympathy and pity would break the heart for thy resistless doom; but how shall love express itself!

IPHIGENIA, in ecstatic raptures, replied; O my beloved, let our hearts flow, flow abundantly, for love is the theme of our abounding souls, tho' sorrows bound 'em round with sore distress. O! how shall we open our souls to each other? How convey the fulness of our



hearts to the heavens, that inspired passions may catch congenial flames? Thou art the fair one clothed in love, thy temples are like pomegranates looking forth from showers of gold. I opened my heart to my beloved, but he was not nigh; my soul failed when I spoke, I sought after him, but he could not be found.

C A R M I replied; O thy love is more melting than the songs of angels' breasts, o'erwhelming as thy fate. Thou art most precious in every fairest excellence; beauteous as the face of day; thy hands like pure lilies droppeth with myrrh, thy mouth breathes the fragrance of roses. Thy virgin flowers hung out charms to the sun-beams, oceans of sweetness to delight and love. O must the thirsty glebe drink in these unenjoyed source of pleasures, just ripe to all the tenderness of love and pure desires! O when will my soul be satisfied!—Can I forget the easiness to charm, the kind reluctance, and the virgin fear, the native tenderness, the soul-impressing truth, the thought sincere, that dwelt in thee? no, whilst an atom of my soul bears remembrance or sense!

R

IPHIS, with melting hear; O thou noblest of mankind; this is our remembrance that we were sincere; so let it be known, in the long pause that must divide our hearts! Thou wast my light, my guide, my knowledge. But themes like these must die, with every other dearest pledge of soul. But why repine our hearts? nature's self decays, and would wear out with years; the roseat wonders of the face shall fail, the magic lustre must forsake the eye, and heavenly graces in death's cold arms be laid: time, for no worth of excellence can save, shall bring this awful period to the best; yet the grave shall not for e'er a victory boast, nor death relentless triumph in his sting. Truth this dread pause of nature shall explore, and sooth affliction with exalted themes; she bids the bosom no more feel a pang, and she s a consolatory beam.

CARMÍ, from the fulness of his heart, Reason is calm indeed, and may sooth griefs with consolatory tales; but what is love? it bears not reason, nor can hear relief. But, O, as time has now the white robed moment given to solace griefs in gushing woes; dejected sorrow, the sad companion of my future days,

indulge the painful luxury of tears. O let the soul drive reason out, and stand a moment in her mighty woes alone, and see in what plenteous bosom drops she will act her part in that wild scene. O ye deep imagined faculties of thought, send your strongest passions up, and heave a sigh from Indus to the pole, for remorseless death is doomed to do a deed, that from the general eye will ask a tear.

I P H I S, with overflowing heart; Thou dearest of all mortal things, speak not of sorrows now; my soul would enjoy thy sweeter presence again in love; resume the accents of thy tongue, which has charmed so long my ear; my soul shall swell again, and catch the rising sweetness of thy flowing voice, and join unison with thee. Sweetness shall fill the narrow urn of time, and the day roll on, unheeded by our sorrows. Let beating troubles no longer rise the gloom of solitary woe. Let a dawn of joy once more animate the drooping heart; whilst meekness, benevolence, soft pity, and engaging reason, and every wish, and every joy, wing their top-moist flight, and soar once more to the highest

reach of passion. O what powers were given the celestial soul to feel the elevated rack of pain or joy!

CARMi with responding breast; O the soul's pain the soul of woes! Thou everduring shore of sweetness, the storm is too heavy for these mild passions to bear their sweetness in. But thou art all serenity and peace; crowned with honour, whom the wise revere, the worthy praise. But in this tide of ills, no fortune is securely blest; all human kind are sons of sorrow born. No; wisdom, or fortitude, can't hold their triumph; they at last must yield, and with a sigh resign. When nature, and her impulsive powers, smite, deep-rooted love and tenderness dissolves the firmest heart to softness, and sacred piety applauds the falling tear.

Thus they continued, till their hearts could no longer utter a sigh; when they parted full of love, but their souls were able to express no more.

THE fatal moment was come; She appeared, in the constancy of her soul, ready to die.

superior to death, and all his tremendous terrors. As sad victims stand before the altar, now a destined virgin, She stood arrayed in purple; a virgin modesty spread over her countenance; a croud of youths, deploring, stood around. Amidst, the lovely Damsel appeared, ravishing in charms; as the flagrant purple violet, on the banks of Ind or Ormus, amongst crimson roses, or snowy lilies. With modesty in her countenance, sat, conspicuous, a firm resolution. Amidst showers of tears, the lovely Virgin, collected within herself, with a remiss countenance, unmindful of her fate, held from tears till death itself. One repeated the recent services of her Father, just relieved his country from slavery, and now lost the only hope of his family. Another cried out, how cruel the hand of hard fortune, that snatched away his short triumphs and buried 'em in eternal woes. O how vain the trust in prosperity! Another, struck with the tender flower of her youth, unable to give utterance to speech, heaved a groan from his agonized breast. The virgin beams of her starry eyes, shone like two chrysal fountains; her tresses flowed in ringlets

of gold; nature herself sat on her, in her most forsaken state, in graceful honours, as if willing to dignify the fall of her youthful charms, with her richest gifts. As the softer breathings of evening zephyrs, in the Tartessian vales, and the rays of the declining sun, more mild towards their setting, so she appeared in the calm serenity of her soul and aspect, setting in gentle sweetness, and purer fairness. But as the bloom of exhilarating roses in approaching spring, captivates the admiring eyes of the beholder, so the lovely maid, on the verge of fate, ready to die, calmly composed in her breast, amidst the dreadful terrors, whilst inglorious death, in his frightful form, scarred all around, with majesty and awful silence drew, with wonder, the languishing eyes of the astonished multitude on her. Then with a steady look, She raised her virgin eyes to the pure stars, and with a firm voice, poured her last breath to the heavens, from her chaste mouth, in a solemn prayer. "Eternal  
" Creator of all things, and Parent of man-  
" kind, pardon, I pray thee, thy erring peo-  
" ple, and propitiously accept this sacrifice



“ at their hands. If thy anger demands satisfaction which our contumelious and pertinacious behaviour, has deserved, leaving thee, the Parent of all, may it be forgiven in this blood.” She said, and submitted to the fatal stroke: rapacious death swallowed all her charms at once.

EVERY breast echoed with the honours of her name; praised her firm constancy, and unshaken fortitude. C A R M I long deplored the loss of so pure a charm he thought he had found: but her death added a fresh instance, to the philosophy of his breast, of the precariousness of all human possessions, and how unfit every sublunary thing is, to answer the mind's enjoyment.

*F I N I S.*

# ERRATA.

Page, 1. l. 2. *for* elder *r.* ancient. l. 3. r.  
 Reuben's. p. 4. l. 18. r. sooth. p. 7. l. 6. r.  
 distinct. l. 10. r. enlargement. l. 20. r. vine-  
 yards. p. 10. l. 2. r. gambol. l. 5. r. raise. l.  
 7. r. mimic. p. 11. l. 11. r. vaulted. l. 12. r.  
 impenetrable. p. 12. l. 8. r. trickling. p. 13.  
 l. 12. r bear. p. 14. l. 12. r. untraceable. l. 24.  
 r. discern. p. 16. l. 8. r. breathes. p. 17. l.  
 17. r. would. p. 26. l. 10. r. chrysolite, l. 25  
 r. chrystalline. p. 2. l. 24. r. secretly. p. 46.  
 l. 3. r. and *pleased*. p. 49. l. 12. r. spake. p.  
 58. l. 11. *for* not r. or. p. 95. l. 18 r. vengeful  
 p. 120. l. 12. r. javelins.